

THE

# Chinese Recorder

AND

## MISSIONARY JOURNAL.

VOL. XVI.

DECEMBER, 1885.

No. 11

### A SKETCH OF THE LIFE AND TIMES OF TS'AO TS'AO (曹操)

A.D. 190 TO 220.

By REV. D. Z. SHEFFIELD.

(Continued from page 407.)

TS'AO TS'AO was now free to measure strength with his great enemy Yuan Shao, who with a powerful army controlled the northern portion of China. Ts'ao Ts'ao placed a low estimate upon the military ability of Yuan Shao, counting as much for success upon his indiscretion in plans of action, and suspicion of his subordinate officers, together with his self-confidence, as upon his own superior military stratagem. The army of Ts'ao Ts'ao had already occupied Li Yang (黎陽), in southern Chih Li, to resist the anticipated attack of Yuan Shao, when a conspiracy against the life of Ts'ao Ts'ao was disclosed, that altered his plans of action for the present. The Emperor, anxious to rid himself from the yoke which Ts'ao Ts'ao imposed upon him, had secretly communicated with Tung Ch'eng, the officer who had formerly called Ts'ao Ts'ao to the Emperor's assistance, intimating his desire that Ts'ao Ts'ao should in some way be disposed of. Liu Pei was invited to take part in the conspiracy. He has been justified in Chinese ethics for accepting the invitation to secretly turn against the man who had befriended him in the time of his extremity, by the uncertain logic, that he was acting in behalf of the Emperor against an ambitious and unscrupulous subject. Meanwhile Liu Pei had been entrusted by Ts'ao Ts'ao with an independent command, and sent against Yuan Shao, to give the finishing blow to his overthrow.

Instead of carrying out the instructions of Ts'ao Ts'ao, Liu Pei occupied Hsü Chou, and joined in league with Yuan Shao. The conspiracy of Tung Ch'eng was brought to light, and his own death,

including that of his entire family, paid the penalty of its disclosure. Ts'ao Ts'ao, thirsting for revenge upon Liu Pei, resolved to defer his meditated attack upon Yuan Shao, and strike a quick blow against his new and bold enemy. Officers of Ts'ao Ts'ao warned him of danger of attack from the rear by the stronger force of Yuan Shao; but he counted correctly upon the tardy action of his antagonist, and Liu Pei was hopelessly routed, and Kuan Yü, (關羽 subsequently canonized as the God of War—was taken prisoner, while the army of Yuan Shao was lying idly in camp, with the subordinate officers chafing at the indecision of their leader. Ts'ao Ts'ao was already returning with his victorious army, when Yuan Shao announced to his officers his purpose to march upon the capital at Hsü. His more sagacious counselor T'ien Feng (田豐), who had previously urged him to follow upon Ts'ao Ts'ao's rear, now warned him that the capital was well defended, and that Ts'ao Ts'ao would follow him with an army that was not to be despised. He urged to a more cautious line of action, selecting strong positions for his army, and improving advantageous opportunities to inflict loss upon his enemy, thus weakening him in detail, until at length he could be easily overwhelmed. This wise counsel was rejected, and Yuan Shao advanced his army to Li Yang—Ts'ao Ts'ao's old position—sending Yen Liang (顏良) in command of a division of the army, to attack Po Ma (白馬), an important military position, held by a detachment of Ts'ao Ts'ao's army. Ts'ao Ts'ao marched to its support, and Kuan Yü, mounted upon his fleet and powerful war-horse, dashed into the midst of the enemy's ranks, severing the head of Yen Liang from the body, and escaping before his guard could comprehend what had happened. In like manner he afterwards cut off the head of Wên Ch'ou (文醜), thus weakening Yuan Shao by the loss of two distinguished officers. The attack upon Po Ma was a failure, and the army of Yuan Shao began to be depressed with fear. Against the counsel of his aid Ten Shou (沮授), Yuan Shao advanced towards the lines of Ts'ao Ts'ao, offering battle. Ts'ao Ts'ao accepted the challenge, but was driven back to his intrenchments by the superior numbers of the enemy. At this juncture Hsü Yin, a general in the army of Yuan Shao, angry at his master for imprisoning a member of his family, deserted to Ts'ao Ts'ao, and informed him that Yuan Shao had a large supply of provisions for his army at Wu Ch'ao (烏巢), a little south of the Yellow river, which could be easily destroyed, and the army reduced to extremity. Ts'ao Ts'ao, always prompt in decision, took with him five thousand soldiers, foot and cavalry, disguising them as he travelled through the country, by carrying flags made in imitation

of those of the army of Yuan Shao, and by forced marches soon reached Wu Ch'ao, setting fire to the provisions, and defeating a force sent by Yuan Shao to protect them.

Yuan Shao, following the unwise counsels of Kuo T'u (郭圖), had attacked the defenses of Ts'ao Ts'ao's camp during his absence, and suffered a severe repulse. Kuo T'u chagrined with the miscarriage of his plans, charged the fault of the defeat upon Chang Hê (張郃), Kao Lan (高覽), and others who had opposed the attack. Chang Hê and Kao Lan, disgusted at the general mismanagement, and enraged at this false accusation, burned their weapons of war, and fled to the camp of Ts'ao Ts'ao. At this the camp of Yuan Shao became a scene of anarchy and confusion. Losing all heart at his reverses, he escaped across the river with his son T'an (袁譚), protected by a small body of cavalry. His distress of mind preyed upon his body, and soon death terminated his career.

Ts'ao Ts'ao now turned his attention to Liu Pei, who was investing the city of Ju Nan (汝南),—the present Ju Ning T'u in southern Hê Nan. Liu Pei was defeated and fled to Ching Chou, where he joined himself to Liu Piao. Ts'ao Ts'ao was at first disposed to move against Liu Piao, but was advised by his counselor Hsün Yü (荀彧), to follow up his victory over Yuan Shao, and put out the last fire-brands of rebellion, lest they should again kindle into flames.

At the death of Yuan Shao, his third son, Yuan Shang (袁尚), ambitious for power, usurped the rights of the oldest son, Yuan T'an, and drawing after him a strong following of the army, assumed the rank and authority of his father. Yuan T'an was preparing to attack his brother, to recover his position, when the approach of the army of Ts'ao Ts'ao compelled him to take up a defensive position at Li Yang. Ts'ao Ts'ao inflicted a defeat upon him, at which Yuan Shang, knowing that the overthrow of his brother would open the way for an attack upon himself, hastened to his assistance. Ts'ao Ts'ao defeated the united forces of the two brothers, and compelled them to retreat upon Chi Chou. The officers of Ts'ao Ts'ao were eager to attack the city, but his counsellor Kuo Chia (郭嘉), urged him to leave the brothers to themselves for a time, confident that when relieved from the fear of attack from without, their old jealousies would revive and drive them apart, when they could be defeated with little effort. Ts'ao Ts'ao therefore withdrew his army, and moved southward to carry out his plan of attack upon Liu Piao. The prophesy of Kuo Chia was soon fulfilled. The two brothers separated and marshalled their respective forces in battle against each other. Yuan T'an was defeated and driven to take

refuge behind the walls of Ping Yuan (平原)—the present Tè Chou in the northern border of Shan Tung. In his extremity he sent to Ts'ao Ts'ao for help. Ts'ao Ts'ao moved rapidly upon Chi Chou, flooding the city from the neighboring river. Yuan Shang came to the rescue of his capital, but was utterly overthrown in a severe battle, and fled to Yu Chou (幽州), in the present region of Peking. Chi Chou was surrendered to Ts'ao Ts'ao. The officers of Yin Chou, military and civil, perceiving that the cause of Yuan Shang was a hopeless one, threw off his authority and acknowledged allegiance to Ts'ao Ts'ao. Yuan Shang, with his brother Yuan Hsi (袁熙), fled from Yu Chou to the Kingdom of Wu Huan (烏桓), the name of a border tribe living in the region west of the Liao river. Yuan T'an, who asked assistance from Ts'ao Ts'ao when in extremity, soon rebelled against his authority, but was defeated and beheaded. The brothers, Yuan Shang and Yuan Hsi, persuaded T'a Tun (蹋頓), a powerful chief among the Wu Huan, to espouse their cause; and organizing an army out of the Chinese refugees that they found in the country, they began to make inroads upon the north-eastern borders of China. The counselors of Ts'ao Ts'ao were divided as to the wisdom of marching against this remote enemy, while there was a more powerful enemy in the southern borders of China. It was pointed out that Liu Piao and Liu Pei might improve the opportunity of his absence from the capital to attack and possibly capture it. To this Kuo Chia made answer that Liu Piao was only a fine talker, that he was jealous of the superior military ability of Liu Pei, and would entrust to him no important enterprise. Ts'ao Ts'ao decided to follow the counsel of Kuo Chia, and marched northward to I Chou (易州), southwest of Peking. From this point he moved with light baggage to Wu Chung (無終), the present Yü T'ien. The army was delayed by heavy rains and almost impassable roads. The mountain passes beyond were strongly defended by the enemy. Ts'ao Ts'ao made the bold resolve to cross the mountains to the northward, then moving eastward to attack the enemy from the rear. The undertaking was full of difficulty, but it was successfully accomplished. The Yuan brothers, with their confederates, when they discovered the movement of Ts'ao Ts'ao, fell back from their defensive position, and marched against him with a powerful force of cavalry. Ts'ao Ts'ao accepted battle, and again his courage and skill were crowned with success. T'a Tun was captured and beheaded, and multitudes of his followers submitted to the authority of Ts'ao Ts'ao. The brothers, Shang and Hsi, fled to Liao Tung, but the terror of Ts'ao Ts'ao's name had travelled before them, and the governor of that region soon sent their heads

to him as a proof of friendship. Winter had now set in, and the army of Ts'ao Ts'ao nearly perished among the mountains for lack of food and water, but the soldiers sunk deep wells for water, and fed upon their horses, and thus at length extricated themselves from their difficulties.

The authority of Ts'ao Ts'ao was now established in the central, eastern, and northern portions of China, but in the south and west there were still powerful enemies to dispute his rule. He now addressed himself to the work of conquering them. Liu Piao died during Ts'ao Ts'ao's absence in the north, and his son Liu Tsung (劉琮), succeeded to the government of Ching Chow. He had no courage to contend against such an enemy as Ts'ao Ts'ao, and on learning that his army was approaching, sent messengers acknowledging his authority. Liu Pei, thus suddenly deprived of the support of his former ally, was compelled to retreat to the south. Ts'ao Ts'ao occupied Ching Chow, and prepared for a movement towards the east. Sun Ch'uen (孫權), at the death of his brother Sun Ch'ê, had succeeded to the governorship of Chiang Tung,—known in the history of the times as the Kingdom of Wu. Ts'ao Ts'ao now sent a pompous letter to Sun Ch'uen, informing him that Liu Tsung had already, with bound hands, surrendered to the Emperor, and that he was on the way with a million of soldiers, by land and water, to have a grand hunt in the Kingdom of Wu, inviting him to participate in the sport,—under this figure challenging him to a measure of strength in battle. Sun Ch'uen consulted with his officers as to the course to pursue. Many of them urged him to acknowledge the authority of Ts'ao Ts'ao. Others advised him to try the hazard of battle. At this juncture Chu Kê Liang (諸葛亮), the trusted counselor of Liu Pei, crossed the river and proposed a plan of united action between Sun Ch'uen and Liu Pei. The plan was accepted, and Chou Yü (周瑜), was placed in command of thirty thousand soldiers, who with Liu Pei fitted out a fleet of vessels, and moved against the fleet of Ts'ao Ts'ao, lying in the Yang Tsü river at the foot of mount Ch'ih Pi (赤壁山), south east of the present city of Wu Ch'ang. The engagement was to the advantage of the confederates, and Ts'ao Ts'ao withdrew his fleet to the northern bank of the river. At this juncture an officer of Chou Yü, Hwang Kai (黃蓋), proposed to his superior a plan by which the fleet of Ts'ao Ts'ao might be destroyed. Ts'ao Ts'ao, without experience in naval warfare, had adopted the curious expedient of fastening the ships together by iron chains, that the soldiers might pass from one vessel to the other, and give support in time of battle. The proposal of Huan Kai was to make ready

ten vessels, each loaded with light combustible material, saturated with oil, and hidden from sight by cloth screens. Each vessel was to have in tow a small boat, upon which the sailors at the proper moment could make their escape. The vessels were to be sent against the fleet of Ts'ao Ts'ao, and when within a short distance, to be set on fire. The plan was carried out, and Huan Kai headed the expedition. A strong south-east wind favored the undertaking. He had previously sent a false communication to Ts'ao Ts'ao, intimating the intention to desert to him on the first favoring opportunity. The army of Ts'ao Ts'ao lay encamped along the northern bank of the river behind the fleet, and watched with eager curiosity the approach of the little squadron of vessels. When they had reached the center of the river, the sails were set, and they moved rapidly forward. Soon the mystery was solved when the vessels were suddenly wrapped in flames, and bore down upon the fleet of Ts'ao Ts'ao. The fire leaped upon the masts and rigging of the doomed ships, and rolled forward in its resistless course of desolation. Soon the fleet was one vast sea of fire, and the flames swept onward in their devouring course among the adjoining camps and burning and stifling men and horses. Chou Yü and Liu Pie, moved forward with their armies at the sound of the drum, and completed the overthrow of the vast army of Ts'ao Ts'ao. Out of his boasted million of soldiers with which he proposed to hunt in the Kingdom of Wu, scarcely a body guard was left to follow him in his retreat.

As the result of this defeat, Ching Chou fell into the hands of Sun Ch'uen, and the enemies of Ts'ao Ts'ao strengthened themselves against him in the south and west. Subsequently Chang Lu, governor of Han Chung, in southern Shen Si, rebelled against Ts'ao Ts'ao, but was easily defeated, and the defense of this important military position was entrusted to two officers of ability, Hsia Hou Yuan (夏侯淵), and Chang Hê. Meanwhile Sun Ch'uen had temporarily given Ching Chou to Liu Pei as a base of operations. Liu Pei committed the defense of Ching Chou to his sworn brother, Kuan Yü, and by successful operations in Pa and Shuh, the present Ssü Ch'uan, had made himself governor of the region. He now resolved to add Han Chung to his possessions, and moved against that city from the south-west. Hsia Hou Yuan marched forth and accepted battle, but was utterly routed, and falling into the hands of the enemy, paid the penalty of defeat by the forfeiture of his life. Ts'ao Ts'ao hastened to the defense of Han Chung. Liu Pei declined battle on terms of equality, and holding an advantageous position, resolved to exhaust the army of

Ts'ao Ts'ao by hunger and sickness. At length disease making havoc in the ranks of Ts'ao Ts'ao, he was compelled to withdraw, and Han Chung passed from his control into the hands of Liu Pei. Sun Ch'uen, jealous of the increasing power of Liu Pei, had repeatedly demanded that Ching Chou should be given back to him, but Liu Pei found excuses for delaying to comply with the demand. Following Liu Pei's successful movement upon Han Chung, Kuan Yü moved north-ward from Ching Chou to invest Fan Ch'eng (樊城), a city in northern Hu Pei near Hsiang Yang on the Han river. It was an important southern military position under Ts'ao Ts'ao, and was defended by a strong garrison. Ts'ao Ts'ao also sent two divisions of soldiers under Yü Chin (于禁) and P'ang Tê (龐德), to encamp north of the city for its further protection. Protracted rains caused the Han river to rise and flood the adjacent country. Kuan Yü improved the occasion to attack the weak position of Yü Chin and P'ang Tê with a strong fleet of boats. Yü Chin, despairing of successful resistance, capitulated to Kuan Yü. P'ang Tê was captured and beheaded. The investment of Fan Ch'eng was now pressed with the utmost vigor. A division of the army was also dispatched to attack Hsiang Yang. The fame of Kuan Yü's virtue and prowess was widely proclaimed among the people, and Ts'ao Ts'ao began to consider the question of removing his capital to a more secure position. His resources were not however exhausted. His counselor Ssü Ma I (司馬懿), reminded him of the jealousy of Sun Ch'uen towards Liu Pei, and proposed that a secret league should be entered into with Sun Ch'uen, promising to recognize his right to the governorship of Chiang Tung on the condition that he would attack Kuan Yü from the rear, and thus compel his withdrawal from Fan Ch'eng. Sun Ch'uen, desirous to recover Ching Chou from the hands of his rival, readily acceded to the proposal. Lü Meng (呂蒙), an officer in command of a division of the army of Sun Ch'uen, stationed at Lu K'ou (陸口), near the present Wu Ch'ang, proposed to his superior a stratagem by which Kuan Yü could be induced to concentrate his troops about Fan Ch'eng and leave Ching Chou unprotected. The proposal of Lü Meng was, that he should withdraw his army from Lu K'ou, and that Lu Hsün (陸遜), an obscure officer, but a man of courage and ability, should be sent to occupy the place. The plan was adopted, and Lu Hsün addressed a letter to Kuan Yü, extolling his military achievements, couched in language of modest self-depreciation. Kuan Yü, judging from the withdrawal of Lü Meng from his advanced position, that Sun Ch'uen had no intention of attacking



Ching Chou, gradually concentrated his entire army about Fan Ch'eng. Sun Ch'uen appointed Lü Meng to the command of a small division of picked soldiers, secreting them in a fleet of vessels disguised as vessels of merchandise. The fleet set sail from Hsün Yang (潯陽),—the present Chin Chiang in Chiang Hsi,—and moved rapidly up the river towards Ching Chou. Ts'ao Ts'ao was early informed of this movement that he might properly co-operate. Though charged with secrecy, he resolved to inform Kuan Yü of the stratagem, and also his own garrison in Fan Ch'eng. His motive was to alarm Kuan Yü for the safety of Ching Chou, and thus induce him to raise the siege of Fan Ch'eng. The news communicated to his own garrison would of course stimulate them to a more resolute defense. Ts'ao Ts'ao marched to the relief of the besieged city, causing arrows to which letters were fastened to be shot into the city, and also into the camp of Kuan Yü, announcing the movement of Lü Meng against Ching Chou. The result was as he had anticipated. Kuan Yü perceived the trap into which he had fallen, and was irresolute as to the means of escape. A division of Ts'ao Ts'ao's army under Hsü Huang (徐晃), made a successful attack upon his lines. At this he broke up camp and began a retreat. He soon learned that Ching Chou had fallen into the hands of Lü Meng, and now beset in front and rear, with officers and men rapidly deserting him, he lost heart, and with a few faithful followers attempted to make his escape, but was overtaken and killed by P'an Ch'ang (潘璋), an officer of Sun Ch'uen.

Ts'ao Ts'ao now conciliated the good will of Sun Ch'uen by conferring upon him various honorary titles, and in turn Sun Ch'uen acknowledged allegiance to Ts'ao Ts'ao, and further urged him to set aside Hsien Ti, who was but a name, and assume to himself the title of Emperor. Ts'ao Ts'ao, who cared more for the substance of power than for its outward display, replied that if it was the will of Heaven that he should act the part of King Wên, of the dynasty of Chou, he was contented,—signifying by this answer that as King Wên was the actual founder of the Chou dynasty, while his son Wu was the first sovereign in name, so he would be content to found a new dynasty over which his son should be the first to bear the imperial name. But the restless and eventful career of Ts'ao Ts'ao was drawing to its close. Returning from his successful expedition against Kuan Yü, he reached Lê Yang, where after a brief sickness he died at the age of sixty six (A. D. 220). His oldest son Ts'ao P'ei assumed his father's power, and at once degraded Hsien Ti from his empty rank, and took to himself the title of Emperor, with the dynastic name of Wei.



The character of Ts'ao Ts'ao, as we gather it from Chinese history, was a many-sided one. He was frugal and unostentatious in his habits of private life, was generous in his friendship, but cruel in his hatreds. He can be charged with falsehood and treachery, but these vices seem to have been almost universal, and he only surpassed his teachers by his superior knowledge of men's character and motives. His worst acts of cruelty were in visiting vengeance upon those who plotted against his life. The Empress for this cause was destroyed, together with her two sons. While we must condemn such acts of cruelty as measured by the true standard of honor and integrity, we must in justice measure him somewhat by the standard of the times. If we compare Ts'ao Ts'ao with his two most celebrated antagonists, Kuan Ti and Liu Pei, we must accord to him a like high order of courage and resolution, together with much higher ability as a general and a statesman. Doubtless his motives of conduct in their ultimate analysis were largely selfish, but his selfishness was not of a petty or sordid type, and his schemes for personal aggrandizement were blended with plans for the future prosperity of the kingdom. His great crime, as measured from the Chinese stand-point, was his usurpation of imperial power, for which crime his name has been execrated from generation to generation, while Kuan Ti and Liu Pei have been promoted to the rank of gods, for their courage and fidelity in defense of the House of Han.

---

COREA: GEOGRAPHICAL DIVISIONS, AND CIVIL OFFICERS.

By E. H. PARKER, Esq.

THE Province of 咸鏡 is also known as 北關. It is the ancient 沃沮 country, and forms part of the 玄菟郡 of the Chinese Han dynasty. Afterwards it was occupied by the 挹婁 and 靺鞨 tribes, and later on again by the 女真 Tartars as far south as 定平 [near Gensan]. At the beginning of the 12th century A.D., the Sung dynasty established nine walled places there, but afterwards it again fell into Nü-chên hands. Early in the 13th century, that part north of 永興 [Gensan] was occupied by the Mongols, but after the fall of the Yüan dynasty, was handed back to Korai as far north as 吉州 and 鏡城 [i.e. including the Tumen valley], and the Li family under the Ming dynasty founded many cities. The Ever White Mountains to the north-west are the cradle of the present Manchu dynasty [發祥之地]. In the year 1714 the Man-

chu 烏喇總管 [Inspector of Rivers] came here to survey the various natural boundaries.

The Province of 江原, also called 關東, is on the Pacific, between the above and the next-described. It contains the island of 鬱陵 the ancient capital of 于山, south of which is the "island" of 蔚山, where the Ming general 楊鎬 defeated the Japanese. From the way in which those islands are spoken of, it seems possible that parts of the mainland are meant, at least in the latter instance.

The Province of 慶尙 was anciently known as 東京, and also as 嶺南. It formerly belonged to the 辰韓, but afterwards became an appendage of Shinra. During the reigns of K'ang-hi and K'ien-lung, the Japanese from Tsushima Islands came to trade at Fusan, and it was on account of the proximity of these islands, both to Corea and Japan, that former wars took place.

The Province of 全羅 is also known as 湖南. Quelpaert belongs to this Province, and was anciently divided by three families surnamed 高 and 梁 and 夫, until the King of Shinra raised it to the dignity of a state, by name 耽羅. It was alternately vassal of Shinra and Hiaksai; belonged to the Mongol dynasty of Yüan; and then reverted to Korai. Under the present Li dynasty, towards the close of the Ming rule, several new cities were founded. During the Chinese Sung dynasty there was a sea-trade between Chusan in China [定海] and Quelpaert.

The Province of 忠清 is also known as 湖西. The work of the Chinese commissioners minutely sketches the courses of the rivers and mountain-chains in this and all the other Provinces, but makes no other remark of importance in this instance.

The Province of 京畿 is the one in which stands the present capital or Sêul.\*

The Province of 黃海 is to the north-west of the above. The Province of 平安 was anciently known as 西京 and 關西. In its extreme north is the ruin of 虞高, an old prefectural city, once the seat of a state bearing the same name. One of the rivers in this Province, the 沸流江, so called from its "boiling course" through four caves, gives that name to the ancient state described in a previous paper. The different names given along their courses to the Yalu and Ta-t'ung Rivers are minutely recounted.

\* This word has precisely the same meaning as the Japanese word Miako, and of its correct pronunciation it may be at once and finally explained that it consists of two syllables: the first is precisely Sir Thomas Wade's *sê* (a cross between *o* and *i*) when used by him as a final, as in 色, 德, &c., (but not when used by him as an equivalent of the English *u* in run, e.g. 溫, 眞, &c.) The second syllable is as English *ool*. The total result is almost exactly the English word *soul*, as pronounced by an Irishman with a strong brogue. The accent, however, is on the *ool* syllable.

In the first centuries of our era at least, the Chinese must have had some tolerably accurate notions of terrestrial geography, for they include the north parts of Corea between the 4th degree of 尾 and the 6th of 斗, which is called 析木之次, a fact which must have some connection with 析津, an ancient name for Tientsin. There appear to be, according to this system, several thousand 秘 subdivisions in each 度, and a further number of 秒 in each 秘.

Should it ever be thought of importance to know the exact boundaries of the Korean Provinces, full details and measurements are given in the Chinese Commissioners' work under review.\* The River Tumen [圖們 or 豆滿] is 844 *li* in length. Tho Yalu is 2,044 *li*. The walls of Sêul are 89,610 feet in circumference, but these feet, being 周尺, may possibly answer Dr. Chalmers' question: "Where are the traces of the *Ch'ih* of the *Shang* and *Hia* dynasties?" The measurements of the streets of Sêul are given in 營造尺. The 王城 (as distinguished from the 城 or city) is said to be 10,878 feet in circumference, and 21 feet in height. The city is divided into five 部, each of which divisions is ruled by a 部合 (5th rank) and a 都事 (9th rank). Each *pu* is subdivided into from 7 to 12 坊 or "wards," and each *fang* is again subdivided into from one to a dozen or more of 契 or "wicks."

A complete list of all the important towns in the kingdom is given, together with their products, (a piece of information which may prove invaluable), and their distances from Sêul in 周尺, six of which go to the 步, with 60 步 to the 里, and 30 里 to the 息. As in ancient China, Persia, and Greece, the distances are counted in farsangs or parasangs [小 埃], and in what the Chinese called 置 [大 埃]. From Sêul to 義州 on the Chinese frontier it is computed to be 45 stages: to 鎭城 on the Russian frontier 59 stages - to 東萊 near Fusan 35 stages. From the Ya-lu River to Peking by way of Moukden [瀋陽 until K'ang-hi's time], Shanhai Kwan, and T'ung-chou it is 28 days' journey or 2,490 *li*. This road is 90 *li* longer than the old tribute road *viâ* Newchwang. There is also a water-route from island to island as far as 登州 [Chefoo] by sea, and then by land, by river and canal, *viâ* Hokien Fu, Hien Hien, and Choh Chou to Peking; this is 3,760 *li* in all by water, and 1,900 by land. The road *viâ* Tsushima to Osaka in Corean junks and thence in Japanese boats to Saikio [西京 or Miako] and by land to Yedo [江戸] is given as 3,290 *li* by water, and 1,310 by land. This last description seems to have been taken from some Corean or Chinese envoy's diary, for it is stated that "we put on our official

\* [Report of the Chinese Commission of 1882].

clothes as we passed through Saikio, the 倭王's capital," and Yedo is described as the residence of the Tycoons [關白] who [*i.e.* Hideyoshi] removed thither from 鎌倉 in the reign of the Chinese Ming Emperor 萬歷.

## CIVIL OFFICERS.

All metropolitan civil officers of both the A and B classes of the 1st and 2nd rank, and some of the A class of the 3rd rank belong to the 東班官階 or high civilian list, and all of them are 大夫. The remainder of civilians, down to class B of the 9th rank, are all 上堂上官, and all of these above but not counting the 5th rank are also 大夫, the rest are 郎. All these *ta-fu* and *lang* have additional qualificatory titles. Ladies' titles are much the same as in China.

The local civil official body [土官階] does not go above the 5th rank, and all of them are *lang* of various kinds.

The metropolitan public offices belonging to the "A 1" order are the 耆老所 for the care of veteran civilians over 70; the 宗親府 or Royal Family Office; the 議政府 or State Department; the 忠勤府 or Rewards Office; the 儀賓府 or 'Princess' Marriage Office; the 敦寧府 or Royal Collaterals Office; and the 備邊司 or War Office.

To the "A 2" order belong the Inquisition or Christianity Extirpation Bureau, [義禁府]; also known as the 金吾王府; charged with the duty of 奉教推鞠, or "inquisitioning Christians." To order "B 1" belong the Boards of Office, Revenue, Rites, and the "Horse Guards" [兵曹], which last, as with us, ranks below the War Office, and is rather a Police-gendarmerie department; also the Boards of Punishment and Works. To the "B 2" order belong the 奎章閣, or "Basilikon Eikon Office," and the 司憲府 or Censorate. There are 23 public offices with various functions belonging to order "C 1," and a couple of score more ranging through D, E, down to order "F 2," details concerning which can be found by the curious on reference to the Commissions' Handbook.

The Governor [京兆] of Sêul [漢城府] has authority over the markets, roads, bridges, and besides, general civil and criminal jurisdiction; he is assisted by a 判尹 and a 判官, each of whom has a staff of secretaries and clerks. The other four prefectural cities [府] in the metropolitan Province [水原 and 廣州 and 開城 and 江華] have each two 留守 one of whom is always of the second rank, being a metropolitan Intendant holding a double appointment. Besides the above five prefects, there is a 觀察使 of the second rank who is assisted by a 府尹, and who appears to have supreme jurisdiction over the other towns in the Province.

The constitutions of the other Provinces differ slightly in each case, but the chief official is always the *Kam-sa* or *Kwan-ch'ae-sa*, who has under him the 都事, the 府尹, the 大都護, the 判官, the 都護, the 縣, &c., &c., according to the requirements of the Province. Thus it appears that certain of the Generals and Admirals, with their subordinates holding civil power, belong to the 東 or civilian list.

---

SOME GEOGRAPHICAL TERMS IN THE TIBETAN LANGUAGE—A NOTE.

By REV. J. EDKINS, D.D.

IN Csoma de Kóros' Tibetan Grammar the Tibetan word *P'iling*\* is used for *European*, in contradistinction to the word *Dzambu ling po* for *Asiatic*. This word for Asiatic is merely the Sanscrit *Djambudwipa*, the present actual world, *ling* being country, land or continent in Tibetan, and therefore a translation of *dwipa*. *Perang* is another name for Europeans used by the Tibetan people. This second name apparently corresponds with the Persian name *Farang*. In the former name *P'i* is foreign, and *ling* is land. But the Tibetans may have received this name from the Hindoos and modified it to suit their language, because it would be through them that they would hear about Europeans.

The Tibetans call the Persians *Tajik*. This is the name for them in Russian Turkestan. There the Tajiks form a large element in the population, and they are distinguished from the other occupants of that country, who are chiefly of Turkish descent, by their agricultural and commercial habits.

*Hor* and *sog* are the words used by the Tibetans for their Turkish and Mongol neighbours respectively. *Hor* is probably the same word as the Chinese *Hwei hwei*.

The Chinese word *Fo lin* is thus shown to exist in Tibetan just as it does in India, and Persia and among the Arabs. Tibet supplies an explanation of the word, "foreign country." This may be an accidental coincidence for they also use the name *Perang*, and we are still thrown upon the Persian as the language most likely to furnish a satisfactory etymology of this term.

---

\* The Baboo Sarat Chandra Das of Darjeeling, now visiting Peking, drew my attention to these names for *Europeans* in the Tibetan Grammar and Dictionary of Csoma de Kóros. The Baboo has travelled much in Tibet.

The Chinese word for the Arabs 大食 (Ta-jik) in the syllabic spelling of the Tang dynasty, seems to be a mistake of the historians, who when describing the Mahomedan conquests, confounded the Persians and Arabs under this name. Not knowing the race-name of the nation that founded the Caliphate, the Chinese used this word Ta-jik, which the Tibetans apply to the Persians, and suppose the Persians to use when speaking of themselves. But in fact, Ta-jik is the name by which the eastern Turks denominate the Persians, as Richardson in his Persian dictionary tells us.

The Chinese term Hwei hwei for Mahomedans comes probably from the same source as the Tibetan name Hor for Turks. As a result of the Mahomedan conquest of Persia A.D. 641, the Turkish provinces between China and the Caspian all became Mahomedan. But the race-name of the Turks of Cashgar and Hami was, by the Han historians, called Wigur 伊 (yi then called Wi) 吾 ngu (then called gu) and this is the Ouighour of French writers. In the Tang dynasty this nation was called 迴紇 Wei gur or Hwei gur. But the initial *h* was at that time scarcely heard, or not heard at all. It was in the 12th and 13th centuries that the Turkish Mahomedans began to emigrate to China in large numbers. They received then the name of the country from which they came. The Tibetan people took the second syllable *ghour* and formed from this their word *Hor* for Turks. The Tang historian says the Wigurs were a branch of the Hiung-nu, and they were therefore recognized by him as Turks. The Mandarin exaggerates the weak initial *h* into a distinct aspirate the same as the upper *h* of southern and middle dialects.

The reason why the Tibetans call the Mongols *sog* is not within the reach of research at present, so far as I know.

---

#### OPIMUM AND MISSIONARIES, THE TWIN PLAGUES OF CHINA.

BY REV. R. LECHLER.

I SUPPOSE the readers of *The Chinese Recorder* have seen the remarks made on missionaries by the British Consul to Chinkiang in his Report for 1884. He may have judged aright when he says, that the Chinese do by no means appreciate the labours of missionary societies. They consider it an insult that they, the countrymen and disciples of Confucius, the founder of Positive Morality, should be lectured and exhorted by men from afar. They consider they have more to teach us, than we them. In morality

and in abstruse metaphysical speculations they have great and honored teachers. What they require from us, are mechanics and science.

I admit that Mr. Oxenham has correctly represented the ideas of most of the Chinese. But it is a matter of great grief to me to see how he endorses these views, and goes on to say, that the money spent on China missionaries would be better spent in London or in Africa; that the missionaries required, if missionaries there must be, are missionaries of science, of medicine, of engineering, of political freedom and of progress; these—and not teachers of dogma—may make the dry bones of China live, and these may make the Chinese of the future bless the advent of the foreigner, instead of as now coupling together opium and missionaries as the twin plagues of China!

Of course I do not intend to write against the Consul. The readers of the *Recorder* know very well what mission work means, and that we hold our commission from Christ himself—Math. 28: 18, where he also prescribed our duty to preach the Gospel in the first instance, and to heal in the second, and gave his promise of perpetual presence, which means success and perpetual victory.

I may state, that I have a picture hung up on the wall of my study, representing the Queen of England reading the Bible, and inscribed over her head are the words: "The Secret of England's greatness." I would recommend the Consul of Chinkiang to reflect on these things, and to be persuaded, that nothing will make the dry bones of China live better than the Bible, as was the case with England, and is still the case with every individual. Blessed is the man who has realised this truth in his own heart.

Having had the opportunity of visiting lately some of the Inland stations of the Basel Mission, I heard of occurrences in the domestic life of the Chinese which are so shocking one would scarcely believe it possible, that such things could happen in the midst of a people that boasts of Confucius and other great and honoured teachers of morality. I give the facts as follows.

1. Near the Basel Mission Station V'hi Ch'ang, in the Sin On district, was a young woman of 17 years, married to a boy of 15 years, who attempted the life of her husband, trying to cut his throat when they were working together on the field. The boy was badly cut, but did not die. The penalty for the crime was that the woman, by order of the Elders in the village, was burnt alive as a warning to others.

2. A well-to-do man had two wives of which the principal one was not on very good terms with him, and she had more than once



tried to commit suicide. A remark of his, that women were good for nothing, as they could only talk, and had no energy to act, exasperated the principal wife so much, that she got a quantity of opium, of which she forced the second wife to take enough to kill her, and then she took the remainder herself, and both were found dead by the unfortunate husband.

3. An apothecary had made money, and had bought a second wife, who managed to possess herself of some of his riches—sewing gold and bank notes into her jackets. The man died, and his son became heir to all the property which his father had left. Having some inkling of the secreting of his father's money by the concubine, he wanted to force her to give up all that she had, and on her refusal to do so, the son shut her up and intended to starve her to death. However, being remonstrated with on such an unfilial act by some friends of his, the son finally consented to let her live, and having extorted from the women as much as he could, sold her to some one at a distance.

4. A father returned home from abroad and brought some money as the earning of many years' hard work in foreign countries. His own daughter coveted it, and killed the father when he was on a visit in her house, cutting up the body and secreting the pieces in a water jar. Before she had time to bury these, her brother's wife came to the house in search of the old father. The daughter denied all knowledge of him, and asked her sister-in-law to stay and have dinner. A fowl was killed, and as it lay bleeding on the ground flapping its wings in the agony of death, a little girl remarked that this fowl reminded her of the agony of grandfather, when mother killed him. Thus the secret was divulged, and it may be imagined what the punishment of that unnatural daughter was.

These are only a few occurrences which came under my observation within the brief space of two months, and in a very limited part of China. Surely the Chinese want something better to raise them from a state of deep degradation than their own morals, and we rejoice to know that the healing balm is provided even for them in the Gospel of Jesus Christ, of which the Apostle Paul said he was not ashamed, for it is the power of God unto salvation to every one that believeth, to the Jews first and also to the Greek.

---

## FURTHER, ON THE TRANSLATION OF THE SCRIPTURES.

By REV. G. F. FITCH.

IN the October *Recorder* occurs the following by Bishop Moule as his understanding of what I meant by a translation:—"A real reflection, so to speak, of the original in the mirror of the new language;—a work absolutely faithful to the original meaning, and no less faithful to the idioms of the new language." I accept this interpretation, and am grateful to the Bishop for his generous sentiment. What was my surprise to read further on the following by Mr. John:—"In my friend's faithful version, the text may be confused, obscure and unidiomatic. Blemishes of this nature are not of vital importance, for the translator can easily fall back upon marginal renderings &c." Was I really guilty of such looseness of style and ambiguity of thought, or does the difference result from the different stand point from which each viewed what I had written? In re-reading my article I fail to find anything which justifies Mr. John's conclusions.

Mr. John goes on to give a number of "illustrations of blindly sticking to the letter," from the Bridgman and Culbertson version. But I neither defended the version, nor do I wish to now. *The principles, however, on which that version was made, are not vitiated by the mistakes of the translators. nor do the illustrations which Mr. John adduces prove that the version is not, as a whole, comparatively faithful to the original.* And I must protest against the manner in which he proposes to test certain passages, *e. g.* "(6)" Rom iv. 17, "and calleth the things that are not as though they were." After giving the B. and C. rendering, he says,—“But write 稱無爲有之人也, and ask a native reader what sort of a *man* is the man who does that,” &c. Mr. John does not need to be told that language may be perfectly proper when applied to the *Deity*, but be wholly inadmissible when applied to a *man*. We use the expression 無所不知 when speaking of the omniscience of God, but if applied to a man, it would mean, if anything, that he was supremely conceited.—I am not arguing for the B. and C. version above given, I like Mr. John's better.

And now I turn to some of the passages which Mr. John has condemned in the B. and C. version.

"(1) Matt. xxvi. 52, Put up they sword again into his place." 歸爾劍於故處. I showed this passage to a Chinese scholar, a Christian of nearly 20 years, and asked him if there was any thing wrong about it. "Nothing," said he. "What does it mean?" "Put up your sword in the place where it came from—*i.e.* the

scabbard." "Any violence to the language, or offence to good taste, in such use of the two characters 故處?" "None at all." And so I turn to Mr. John's version and find he says, 收刀入鞘, "Put your sword into the scabbard." Very good, but not what St. Matthew said. A *very* small point, it will be said. Yes, but an important one nevertheless, on account of the *principle* involved.

Take another example, "(5)," of Mr. John's illustrations, Acts viii: 10, "From the least to the greatest." 自小至大. I have asked several natives, all good scholars, to read the verse and tell me just what the expression means, and they have invariably given, and without hesitation, the very idea of our English version. "But," I say, "does not the expression, 自小至大, mean from childhood to manhood?" "Oh, yes, but not necessarily, it is frequently employed, as here, to denote from little to big, *i. e.* all." "Then there is nothing improper in its use here?" "Nothing at all."

And so as to "the very great mistake" of translating flesh by 肉. The translators of our English version committed a similar mistake 136 times, more or less, when they translated σάρξ by "flesh." Mr. John gives us a variety however. Sometimes we have 情欲, sometimes 肉體, then 骨肉, 肉, 世俗, 本身, 外貌, 人, 體, all translations of one word in Greek and English.

Of course, take a detached passage and ask a Chinaman unfamiliar with the scriptures, if he likes it, or even understands it, and it is quite probable he would say no. The same would be true, in many instances, in English. But take a Christian Chinaman, and show him how the word runs through the whole N. T., compare passage with passage, and invariably in my own experience, they have said, let us have the real word.

Once more; "(7)" of Mr. John's, Rom. viii; 3, 擬罪 "Condemned sin." After rejecting the B. and C. version, Mr. John gives us 滅罪, *destroyed* sin (and the Pekin Mandarin does the same). But where in the Scriptures have we any warrant for saying that Christ "*destroyed*" sin? I should prefer to let the old stand, which at least admits of an explanation, rather than give a rendering which carries a false theology with it.

My object in the foregoing is to question whether a departure from literal translation, except in rare cases, is necessary or justifiable; whether, in the end, more is not lost than gained by such departure. In a note just received from a friend, he says;—"The day of the Standard Bible in China, is not yet." Perhaps not. I am sorry. But certainly it is not too early to begin to agitate the matter, and it is only in the interests of such Standard Bible that I have been tempted to write the foregoing.

## ONE BIBLE.

BY REV. HAMPDEN C. DUBOSE.

*One Lord, one faith, one baptism, one God and (one) Father of us all.*

THE Saviour's mediatorial prayer has been practically fulfilled in China in the essential unity of the body of Christ. The three points of divergence (among missionaries) are in two terms for God, two methods of finance, and two Bibles. These two last topics are now under discussion in the *Recorder*. The question of One Bible is of the utmost importance at this time and demands the attention, the prayers, and the concerted action of all who love Christian union. The eyes of the brethren have been turned to Hankow, as the simple, easy, graceful style of that new version seemed to meet the wishes of all, and many a time has my heart gone up to the throne of grace, that our brother John might have the special guidance of the Holy Spirit in his great work; and I trusted that it might be he who should "break down the middle wall of partition" between the existing translations. But the brightest hopes are often destined to disappointment, for it is now definitely stated that a new version from Peking is almost completed. Dr. Blodget for a score of years has been recognized as the head of American translators and with Bishop Burdon as a colleague, together with three other missionaries to form a "company," the work will no doubt be of the highest merit. Here then are two new Bibles to be accepted by the native church, who, with no knowledge of the Hebrew and Greek, will cry, "What is truth?"

The Bible cause is now in the most imminent peril and I hesitate not in sounding the *alarum*. It may be that my fears are groundless. On the other hand, a large proportion of my brethren may sympathize with them. At any rate there is no harm in open discussion in our free Protestant Journal; for the Bible, "without note or comment," is the basis of religious liberty.

During the last forty years when one version appeared in its Chinese robes, *so loose and flowing*, and the clothing of the other *fitting so tight* that it was as the natives say of a foreigner's pants, "if he falls down he cannot get up again," there was room for discussion, but it is a different matter when two new Bibles like the Hankow and Peking become standard versions in China. Have the two old rival versions been a greater blessing than one uniform version would have been during the last generation? What have

been the results to the many colloquial versions? Are there not two streams, instead of one, running throughout the whole of our religious literature? Let these two new translations be adopted and there is scarcely a hope for our having One Bible in China during the next century.

The writer makes a few suggestions.

1. Let all the missionary associations throughout the land discuss the subject and try to come to a solution of the question.

2. What is the duty of American missionaries? It seems to me (and I may be wrong) that all Americans should oppose the publication of the Peking version. I stand second to none in my admiration for Dr. Blodget and honor him for his labors, and Bishop Burdon's praise is in all the churches; but Americans cannot afford to miss this golden opportunity for securing one standard translation. If I am not mistaken, it is impossible for the American Bible Society, according to its rules, to accept Mr. John's as it stands; so it is a painful conclusion that this cannot be our future Bible.

3. I would appeal to my English brethren to exchange the Delegates' for a Union Bible? It has been stated in print that repairs on the Bridgman and Culbertson's have been suspended, so its work will (probably in a few years) be ended and its excellencies absorbed in other versions. Are not the names of these translations "Peleg," "because in those days" the missionaries were "divided?" As in many provinces the Mandarin is so much used it is a question mostly for the missionaries south of Foochow. No matter what may be the merits of the Delegates', it cannot be accepted by the other Societies, and shall the English say "Two Bibles" while others call for One Uniform Version?

4. It is essential that the Bible Societies unite their efforts to secure one standard version. A translation committee appointed by the agents of the three great societies would be thoroughly representative, and fully acceptable, to the whole missionary body.

5. Let us pray for the union of the sacred scholarship of Peking, Hongkong and Hankow, so ripe for the work and so consecrated, that the Chinese church may receive the blessing of One Bible.

---

## PRINCIPLES AND METHODS APPLICABLE TO STATION WORK.

## LETTER II.

BY REV. J. L. NEVIUS, D.D.

## OBJECTIONS TO THE OLD METHODS.

THAT missionaries should at first seek and employ as many paid native agents as they can get, is most natural. They are anxious for immediate results, and home secretaries, and the home churches, are as impatient to hear of results as missionaries are to report them. No communications from the field seem so indicative of progress, and so calculated to call forth commendation and generous contributions as the announcement that native laborers have been obtained, and are preaching the gospel. While the missionary himself is for months or years debarred from evangelistic work by his ignorance of the language, a native agency stands waiting his employ. His circumstances and his wishes add strong emphasis to the oft repeated truism, "China must be evangelized by the Chinese." So urgent seems the necessity to obtain native assistants, that if such as he would like are not forth-coming, he is glad to avail himself of such as he can get. How many of us have thought in connection with some specially interesting enquirer, even before he is baptized, "What a capital assistant that man may make."

While the circumstances of the missionary furnish the strongest motives to induce him to multiply native agents as fast as possible, the circumstances of the natives naturally and very strongly lead to the same result. The dense population of this country, and the sharp struggle for existence which it necessitates, have developed in the Chinaman a singular aptitude for finding and using ways and means for making a living. The comparatively expensive mode of life, as a rule, absolutely necessary for foreigners, in order to live in China with any reasonable hope of health and usefulness, naturally suggests the idea to the native that so intimate a relation as that which subsists between a teacher and his disciples will in this case undoubtedly prove a profitable one. The Famine Relief work in the northern provinces, left the impression that foreigners have money in abundance, and are very ready to give it to those in need; and there are many about us now as much in need as some who received aid during the famine. It is not strange, but only human, that natives under these circumstances should see their opportunity, and make the most of it.

With these strong motives in the minds of the missionaries and natives, conspiring to the same result, it is not without excuse that we should have fallen into what I now believe is a serious mistake, utterly unaware of the danger and injury to the mission cause which ten, twenty or thirty years of experience have disclosed. In this opinion I am not alone; and it is a significant fact that those who hold it, are for the most part persons who have had a long experience on mission ground. To some these lessons have come too late to be of much service to them individually; but they will be none the less useful to those who are willing to profit by the experiences of others.

I fully recognize the fact that the employment and pay of native laborers is, under suitable circumstances, legitimate and desirable; as much so as the employment and pay of foreigners. Here however the important questions arise, *who*, *when*, and *how*, shall they be employed? These questions will come up for consideration in the course of this series of letters.

The following are some of the objections to what we have agreed to call the the "Old System."

I.—*Making paid agents of new converts affects injuriously the stations with which they are connected.*

A well informed and influential man, perhaps the leading spirit in a new station, is one who can be ill-spared. His removal may be most disastrous to the station, and he himself may never find elsewhere such an opportunity for doing good. I have in mind four persons who about twenty eight years ago gave great promise of usefulness in their homes in connection with our out-stations in Ningpo. While working with their hands in their several callings they bore testimony to the truth wherever they went, and were exciting great interest in their own neighborhoods. It was not long however before these men were employed, one by one mission, another by another, and the interest in Christianity in and about their homes ceased. It is to be hoped that they did some good in the positions which they afterwards occupied; but I have not been able to learn of any one of them, that his after career was a specially useful one. I refer to these cases not as unusual and exceptional. I could add many others from Chekiang and Shantung; and I doubt not that similar instances will occur to the minds of most missionaries who read this paper.

The injury to a station in these cases does not consist simply in the loss of the man's influence for good;—positive evil is introduced. Envy, jealousy, and dissatisfaction with their lot, are very apt to be excited in the minds of those who are left. Others



think that they also should be employed, if not as preachers, as servants, or in some other capacity. It would be a less serious matter if this feeling could be confined to the station where it originated, but unfortunately it extends to other places and there produces the same injurious effects. The religious interest which passed like a wave over the neighborhood, gives place to another wave of excitement, and the topics of conversation are now, place and pay. The man employed, has lost very much the character he bore as a disinterested worker for the spiritual good of others, and is now likely to be regarded by many as a kind of employ agent, who ought to use his influence to get them places.

II.—*Making a paid agent of a new convert often proves an injury to him personally.*

He is placed in a position less favorable to the development of a strong, healthy, manly, Christian character. Some of these men, originally farmers, shop keepers, peddlers, or laborers in the fields, find themselves advanced to a position for which they are by previous habits and training unfitted. The long gown and the affected scholarly air are not becoming to them, and they naturally lose the respect of their neighbors and their influence over them. Men who were self-reliant and aggressive in their original positions, now perform their routine labors in a formal and perfunctory manner. Some, on the other hand, are puffed up with pride and self-conceit, and become arrogant and offensive. Here again I am not theorizing, but speaking from experience, and could multiply cases—as I presume most missionaries could—of deterioration of character in both directions above indicated.

No doubt the employment of some of these men has been followed by good results, but it is still a question whether they might not have accomplished more had they been left where they were found. Some of them have proved most unsatisfactory to their employers, but are retained in their places from year to year, because it seems an injustice to send them back to a mode of life for which they have become unfitted. Others have been dismissed from service, and returned to their homes disappointed and aggrieved; while not a few when they have been dropped as employees have dropped their Christianity, brought reproach upon the cause of Christ, become the enemies of the Church, and given evidence that they were only hirelings—never fit to be enrolled either as preachers or as church members.

III.—*The Old System makes it difficult to judge between the true and false, whether as preachers or as church-members.*

That the Chinese are adepts in dissembling, no one who has been long in China will deny. The fact that not a few who were earnest preachers, have fallen away when they have ceased to be employed, has already been referred to. How many others there are now in employ whose professions are suspended on their pay, no one can tell. The Chinese are close analysts of character, and know how to adapt themselves to circumstances and individuals. They are less apt to deceive their own people than foreigners, and less able to deceive others than those by whom they are employed. The desire that the native preacher may prove a true man biases the judgment. Doubtless the man employed is often self-deceived. I have had a considerable number of intelligent, and to all appearances sincere Christians, connected with my stations, who fell back and left the Church when they found they were not to be employed. These and a still larger number of enquirers, who learned during the time of their probation that there was very little hope of getting place and pay, and fell back before they were baptized, would in all probability, if their desire for employment had been gratified, be found today in the church, sustaining perhaps a fair reputation as preachers or evangelists. What lesson are we to learn from these facts and experiences? Is it not this, that so long as a free use is made of new converts as paid preachers, we deprive ourselves of one of the most effective means of separating the chaff from the wheat, and of assuring ourselves that the men we are employing are what we hope they are; and that we are not building, or vainly attempting to build, on a bad foundation.

IV.—*The Employment-system tends to excite a mercenary spirit, and to increase the number of mercenary Christians.*

Of course we fully admit that many paid agents are sincere, earnest men, and that they bring into the Church sincere and earnest believers, some perhaps who would not otherwise be reached. We are here simply pointing out an evil influence and tendency which is connected with one system, and is avoided by the other. A man will sometimes be found who will listen to a native preacher, apparently much interested, but knowing and caring very little about what is said. When he finds a suitable opportunity, he obtains from the preacher, directly or indirectly, a knowledge of what pay he gets, and how he obtained his position. This man perhaps becomes a diligent student of the Scriptures, and passes an excellent examination as a candidate for baptism; but he is interested in Christianity only as a means to an end. When this mercenary spirit enters a Church, it has a wonderful, self-propagating power, and follows the universal law of propagating its kind. The mercenary preacher

whether paid, or hoping to be paid, as naturally draws to himself others of like affinities, as a magnet attracts iron filings.

In one of the districts of this province there seemed to be a few years since an unusual religious awakening. The interest spread from town to town; the number of enquires was large; and hundreds of apparently sincere believers were gathered into the Church. Beneath the surface of plausible appearances, it was afterwards found that the movement was due largely to mercenary motives of different kinds, both in the propagating agents, and in those who were influenced by them. That district now seems to be struck with a blight. The larger part of those who were received, are now excommunicated or under discipline; a very unfavorable impression has been made upon the people generally; and persons sincerely interested in the truth are kept back from seeking a connection with the Church by the unworthy examples of its members. In this district, Shiu-kwang, there is little hope of anything being accomplished until after the pruning process has been carried still farther, and we can make a new and better beginning. It is much easier to get unworthy members into the Church than it is to get them out of it; and very little good can be accomplished while they hang as an incubus upon it.

V.—*The Employment-system tends to stop the voluntary work of unpaid agents.*

The question naturally arises in the mind of the new convert, "If other persons are paid for preaching why should not I be?" Under the influence of jealousy and discontent it is easy to go a step farther and say, "If the missionary is so blind or so unjust as not to see or acknowledge my claims to be employed as others are, I will leave the work of spreading Christianity to those who are paid for it. This again is not an imaginary case but a common experience. It is evident that the two systems are mutually antagonistic, and whenever an attempt is made to carry them on together, the voluntary system labors under almost insurmountable difficulties. This is a serious objection to the old system that it stands in the way of the other, and makes the success of it well nigh impossible.

VI.—*The Old System tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of foreigners and natives.*

The opprobrious epithet, "Rice Christians," has gained almost universal currency in the East, as expressive of the foreigners' estimate of the actual results of missionary work. This unfavorable judgment, formed by those who are supposed, as eye witnesses, to have good grounds for it, finds its way to Christian nations in the

west, who support missions, and prejudices the missionary cause in the opinion of those who would otherwise be its sympathetic supporters. It is a serious question how far missionaries are to blame for this. While we resent as false the sweeping generalization which would include all Christians in China, or the larger part of them, in this category, it is worse than useless to ignore the readiness of large classes of Chinamen to become "Rice Christians," and the difficulty of determining who do, and who do not, belong to this class. We must also admit the fact, that not a few of those who have found their way into the Church have proved, after years of trial, to be only "Rice Christians." The idea of getting rid of such altogether, is probably a fallacious one. They have been connected with the Church, and probably will be, in all lands and in every age. Still, as this reproach has resulted largely from the fact that hitherto a considerable proportion of native Christians have eaten the missionary's rice, one effective way for removing the reproach is obvious.

The injurious effects of the Paid Agent system on the mass of the Chinese population, outside of the Church, are perhaps still greater. The *a priori* judgment of the Chinaman, as to the motive of one of his countrymen in propagating a foreign religion, is that he is hired or bribed to do it. When he learns that the native preacher is in fact paid by foreigners, he is confirmed in his judgment. What the motive is which actuates the *foreign missionary*, a motive so strong that he is willing to waste life and money in what seems a fruitless enterprise, he is left to imagine. The most common explanation generally expressed by the sentence 買服民心 is that it is a covert scheme for buying adherents with a view to political movements inimical to the state. Of course it is supposed that no loyal native will have anything to do with such a movement. If the Chinaman is told that this enterprise is prompted by disinterested motives, and intended for the good of his people, he is incredulous. Simple professions and protestations have little weight with him, in comparison with his own interpretation of facts. Observing that in some of our stations only those who are employed and paid, remain firm in their adherence to the foreigner, while not a few of the others fall back, his opinion is still further confirmed; and he looks on with quiet complacency, and rallies his unsuccessful neighbors on their having fallen behind their competitors in their scramble for money. Here again I am not imagining what may happen in the future, but am stating a historical fact. The result is that many well disposed Chinamen of the better classes, who might be brought under Christian influences, are repelled, and

those who actually find their way into the Church, are composed largely of two opposite classes, those whose honest convictions are so strong that they outweigh and overcome all obstacles, and unworthy persons, to whom that feature in mission work which we are controverting is its chief attraction.

Now we readily admit that whatever course we may take, the Chinese in general will still regard us as foreign emissaries, our religion as a feint, and our converts as mercenaries. What we deprecate is, gratuitously furnishing what will be regarded as conclusive evidence that these unfavorable opinions are well founded. Our enemies are sufficiently formidable, without our giving them an unnecessary advantage. The obstacles which oppose us are sufficiently appalling without our adding to them, and in this way postponing the time of final success.

The above are some of the principle objections which may be urged against the Paid Agent scheme. We will consider in the following papers what we regard as a better and more Scriptural way. These papers will treat of Methods of Dealing with Enquirers and New Converts; Organizing and Conducting Stations; the Present Condition and Outlook of our Shantung Stations; closing with a consideration of the Best Methods for Beginning Work in new fields where there are as yet neither Christians nor enquirers.

---

IN MEMORIAM—REV. JOHN BUTLER.

BY REV. W. J. MCKEE.

IT was hard to believe that dread message sent us from Chinkiang on the afternoon of October 12th, 1885: "Butler dead—Johnnie too—cholera," How hard to realize that the beloved family who had a few days before left their home in Ningpo should be so suddenly cleft in twain! Our feeling were those of the Psalmist: "I was dumb, I opened not my mouth; because thou didst it."

The Rev. John Butler was born in Ireland, August 22th, 1837. In 1841 the family removed to the United States, and settled in Lewiston, New York. On his conversion, at the age of sixteen years, he decided to devote himself to the ministry. Graduating from Union College, New York, in 1862, he immediately enlisted in the northern army as a private. He was discharged from active service on account of wounds received in battle, but afterwards

served in the Christian Commission until the close of the war in 1865. The same year he entered Princeton Theological Seminary, and while studying in this institution decided to become a foreign missionary. Accepting an appointment under the Presbyterian Board, he sailed for China in the Autumn of 1867, and in January 1868 reached Ningpo, where the principal part of his life's work has been done. In 1877 he was married to Miss Frances E. Harshberger, a member of the same mission. Two sons were born to them. The elder son preceded his father by a few hours to the Better Land, and the widow and orphan are left to mourn the double loss. A most affectionate family—death could not have invaded and broken up a happier home. Mr. Butler was an earnest, active and practical missionary. He did much in the way of preaching to the heathen, and labored faithfully with the native Christians for their edification. Though in great part entering into other men's labors by coming to Ningpo, yet under his direction several new openings were made and new enterprises started. Through his efforts in connection with faithful native assistants, four stations were opened in the Tong-ying district, two hundred miles south-west from Ningpo, where an interesting work has been going on for the last eight years. In the preceding sentence I make special mention of the native assistants, remembering how careful Mr. Butler ever was to give them full credit for all their labors and sacrifices. Witness the conclusion of his article on "Protestant Missions in the Cheh-kiang province," Vol. xi. p. 290, of the *Recorder*.

He had great tact in dealing with the Chinese, whether Christian or heathen; his ready wit and humour often serving a good purpose. With the native Christians he was sympathetic and charitable, yet firm. He obeyed the injunction, "Reprove, rebuke, exhort with all long-suffering and doctrine."

He faithfully labored toward raising the standard of piety among native Christians, and he sought by example and precept to instil into them the principle that believers, as a general rule, should set apart one tenth of their incomes to the Lord's work. He ever kept before the churches that they must look for toward being speedily independent of the foreigner and foreign money. His influence in this direction has decidedly told for good. He has not only seen churches become self-supporting, but also other signs of growing independence among the natives. In 1880 he assisted in organizing the native Presbyterian Academy, which now has thirty boarding scholars and draws less than one third of its expenses from the mission. An institution in which he took special delight was a large native Sunday-school, which he himself organized and super-

intended. He made it a fountain of Scriptural knowledge and a spiritual stimulus to old and young. He introduced many of the modern Sunday-school improvements, which were greatly appreciated by the natives.

In Mr. Butler's scholarly attainments and habits harmonized in a remarkable degree with practical wisdom and activity. While well read in general literature, he made the Bible and Missions his principal study. The results of such study were ever utilized in his mission work. He was a ready speaker of the Ningpo dialect, and a fair scholar in *Wen-li*. Among his published translations are, the Book of Leviticus in Ningpo Romanized Colloquial, Dr. Prime's "Power of Prayer," and "Moore's Digest" (of General Assembly decisions); unpublished are, portions of the New Testament in Ningpo Character Colloquial, and Commentaries on the books of Daniel, Luke and Revelation. His papers before the Ningpo Missionary Association, and articles published in the *Missionary Recorder* and newspapers, were appreciated for freshness, depth and practicality. He was premillennial in his views, and the subject of the Second Advent was peculiarly fascinating to him; so also were the Resurrection and the Heavenly Home, though these were not dwelt upon to the exclusion of other doctrines.

His genial, social, sympathetic nature won him many firm friends, both among his fellow missionaries and those in other callings—both among native brethren and heathen neighbors. From all parts of China are pouring in expressions of esteem for the departed and sympathy for the bereaved. Many personal friends, and friends of the cause in the home land, will mourn his departure. His loss will be deeply felt by the mission of which he was one of the oldest members. Personally, the writer feels that he has lost a congenial colleague, a faithful counselor, and an elder brother.

Why was he thus cut off in the midst of great usefulness? The gracious answer is, "What I do thou knowest not now, but thou shalt know hereafter." How can he be spared? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

In this mysterious dispensation of Providence do we not each hear a voice saying—Be faithful—Be ready!

---



## Correspondence.

### MISSION WORK IN SARAWAK AND THE MALAY PENINSULA.

SIR,

Correspondents writing to the *Straits Times* give, among other items, the following missionary news. "Father Jackson has returned after a lengthened stay in Europe, where by earnest efforts he has excited a good deal of attention to his mission in Borneo. He was accompanied by five Sisters of Mercy and a lay Brother. Father J. has purchased twenty-two acres of land on the Rock-road, opposite the present Roman Catholic grant, where he intends building a girls' school. A new chapel is also to be erected." From Kuching, the chief town of Sarawak, one writes "The Protestant church is strongly built of timber, where service is held twice on week days, and thrice on Sundays, including one by a Chinese Catechist. Bishop Hose preaches in English and Malay. Archdeacon Mesney courteously furnished information of the progress of the mission among the Dyaks and Chinese. At the mission school, near the Church, about eighty pupils attend as day scholars and boarders. There are eight European missionaries labouring, aided by native assistants. The oldest stations—among Dyaks and Chinese—are at Banting and Lundu." Father Jackson and his mission staff have met with marked success among the Dyaks; no less than thirty villages are under their influence. The furthest mission station is in British North Borneo. The Roman Catholic priests at Kuching are acknowledged to do their best on poor fare and scanty accommodation. The Malays are proof against missionary influence. The only effect of mission work among and around them is to make the Mohammedans more strict and zealous. The Chinese prove more open to mission influence, and overrun Kuching as much as they do Singapore. A Gambling Farm is a main source of revenue, yielding the government about thirteen thousand dollars a year. The vice flourishes in consequence, and only licensed gaming premises, taking up fine shop-houses, where play, open to all comers, goes on day and night. Rich Chinamen are said to gamble once a year, but poor ones whenever they can. Those best qualified to judge on the spot hold that gambling has no demoralising effect (!) whatever, owing to the honesty of the people, but deem at the same time that it would unfailingly prove mischievous and productive of crime to start a Gambling Farm in Singapore!

*The whole of the Malay Peninsula*, from Pakshan, the Southern boundary of British Burma, to its extreme point, Cape Romania, in Johor, is absolutely without a single Protestant missionary for the hundreds of thousands of Chinese scattered all over that land, who are variously estimated from 400,000 to 700,000, besides as many

other natives, Malays, Tamils, Siamese, Burmese and Jacoons—the aboriginal people of this region, true “men of the woods,” quite a harmless, though down-trodden people. In the protected native states, which are virtually British territory, the Chinese far outnumber the Malays. These states are Perak, Selangor and Sungei Ujong; the rest of the states are under native rulers, the best known, and most enlightened of whom, is the Maharaja of Johor. He was when a youth placed by the British authorities under the care of the late Rev. B. P. Keasberry, who taught him English and much else besides. At Malacca, and at Thaipheng, in Perak, there are English chaplains. Also at Malacca, and at Larut, in Perak, there are Chinese Catechists at each place—the one in Malacca under the care of the S.P.G., the other in charge of the work long carried on by Mr. Marples, the treasurer of Perak. This station is occasionally visited by Mr. Macdonald of Penang. On the island of Junk, Ceylon, there is a Eurasian Christian, who endeavours to work for the Master among the Chinese there. But beyond thus “scratching the surface,” all this vast field, so open on every side, lies untilled as far as the Protestant church is concerned. The E. P. mission is building a chapel at Johor, on a site granted by the Maharaja. May the Lord hasten the day when Christian workers may be able to join hands with their brethren in Burma and Siam. I hope, some day, to give a short sketch of the work among the Chinese in Singapore and Penang.

FAIRPLAY.

---

GOD'S WORD USEFUL, WITHOUT NOTE OR COMMENT.

MR. EDITOR,

Lately my attention was specially called to an article, in the *Recorder*, for June written by Correspondent “X,” which speaks of the apparent non-utility of Scripture circulation, unless accompanied by external aids. Mr. “X” tells us that “many in this country who have desired to find proof for such an opinion,”—viz. “that the Holy Spirit does take the Word and bring it home to the heart and conscience of men without note or comment or tract”—“with a desire stronger than the miser has for gold, have desired in vain,” and that “weighty testimony both by native workers and foreign, has been given to the effect that such facts are not found to exist.” Such a state of matters must certainly be greatly discouraging to the “friends of Bible distribution;” and to us who think similarly with them regarding Bible Work, it is both a startling and unpleasant intimation.

For the information of all, but especially that they who do believe the Lord does by His Holy Spirit use the Word unaided as a means of effecting a spiritual change in the hearts of the Chinese, may rejoice in the proof of their belief, and be encouraged to go on hopefully and joyfully with the grand and noble work of helping to spread broad-cast throughout this great empire the Word of the

living God, allow me to give publicity to the following fact as related personally by a Chinaman to another missionary brother and myself, while travelling together some few months ago in the country—a fact which will not harmonise well with the last clause inserted from “X’s” article, inasmuch as it shows that at least one “such fact” is “found to exist.”

The man in question on learning that two foreigners were in the city along with a few others, soon found his way to the inn, in which we had put up, to see us. He at once avowed his belief in the doctrines of Christianity, to our surprise and delight. On enquiring how he became a believer in the Christian religion he replied:—Some time ago he had been on a visit to a friend at whose abode a gospel incidentally fell into his hands, in which he became much interested. He read it over and over again with increasing interest and admiration. Thus he became convinced of sin and his need of salvation, and ultimately the Holy Spirit, who was then working in his heart, led him to lay hold by faith on Christ as presented to him in the Gospel. All this was the result of one gospel. He had never seen a foreigner before, nor had he ever read any Christian books, nor heard any one expound the Scripture. He appeared to be a very bright Christian, and showed a good acquaintance with the “Word.” It was our delightful privilege to hear him preach Christ to a large number of his own countrymen, who appeared to listen with unusual attention, and in this he evidenced a zeal, and knowledge of Scripture truths, that might well do credit to many native preachers, who have been for years more or less under the direct influence and tuition of the foreigner. We both thanked God for the grace which had changed this heathen into a believer and preacher of the Gospel of the grace of God. I could mention other similar cases which have been related to me by missionaries, and of one or two mission stations which owe their existence, primarily and chiefly, to the distribution and study of the unaided Word, and thus could give both “native and foreign testimony” that “such facts” do “exist”; but the case above cited must suffice for the present.

Notwithstanding all this, I would say with “X,” let us give, along with the Scriptures, all the elucidation we can, both written and oral; but in the absence of it, I think we may safely rest assured that God can, does and will, use the unaided Word as a means of gathering the heathen Chinese to Himself. God has said “My word shall not return unto me void.” It has in it a vitalizing power peculiar only to itself. Surely this Word is powerful enough to force its way into the hearts of the Chinese, and despite the many difficulties, to destroy Satan’s strong hold there, and to establish instead the Spiritual Kingdom of the ever blessed God.

ALPHA.

## BOOKS OF PERSONAL EXPERIENCES NEEDED.

DEAR SIR,

I have been impressed with the importance of certain lessons which have come home to me from experiences in connection with Mr. G. John's "*Ideal Family*." Not long ago I went through a sub-prefecture selling books, and found from a preacher, who subsequently went about to make purchases of different articles, that 引家當道 was the one being generally read. The reason may not be far to seek. The eastern mind may be much more readily touched and influenced by works of this kind than by those of a more didactic order, more naturally too, with less likelihood of truth being got up by rote, sometimes possibly for purposes of hypocrisy, or from the notion that Christianity is understood by mastering a few theological propositions. Surely it is a great advantage for us to have portrayed in this vivid way some of our best experiences of native life, and some of the best specimens of hearty Chinese Christians.

May not such things be put and kept before native Christians (and readers generally) as *ideals*, with reasonable hope of helping them to realise in their life the excellencies depicted? It is sometimes said that the Chinese have no soul. Yet surely, most missionaries will have brought up to their minds tender and effective memories of workings of the good Spirit, as they read such a story. *It is* a story, and yet founded on solid facts, and no objection can be taken to such a method, any more than to Pilgrim's Progress;—not to speak of writings even more sacred. It is difficult to speak of *living* illustrations of the power of Christ by their names, but the facts may be shaped in this way without the names of persons.

Exactly what is met with of religious feeling and practice may be set forth in vivid reality, whether as regards the hell-upon-earth known to those who are the slaves of vice, or the heaven of the rescued. Not only ordinary readers, but native preachers and pastors, may be greatly aided by such books. They may see exactly what the gospel is to effect, and does effect around them. Their preaching may thus be touched with new fire and pathos; and better still, they and their fellow Christians may become increasingly centres of influence, like Mr. Li of the narrative.

With deference and yet earnestness, I submit these rough suggestions to my fellow missionaries, in the hope that God may lead those who have stores of precious experiences, similar to these facts Mr. John has set forth, to carry on the work so well begun, not unmindful of those fascinating stories of God and man which He was wont to tell *who spake as never man spake*.

J. SADLER.

## THE MISSIONARY HOME AND AGENCY.

DEAR SIR,

It is now about twelve months, since I was permitted in the Providence of God to commence what is known in China as the Missionary Home and Agency. The kindly notice given in your columns, and the hopeful expressions made for the success of the undertaking, prompts me to forward to you and your numerous readers, my sincere thanks for the encouragement which I have had the honour to receive from the various Societies in China during the first twelve months—justifying the hopes entertained by the promoters of the enterprise.

We have endeavoured to make the "Home," as far as has laid in our power, a place of rest and comfort to those passing through Shanghai, and we will continue to endeavour to make this branch of the undertaking all that it was designed to be at the commencement.

The "Agency" branch of the work has been, to some extent, rendering help to members of nearly all the Missionary Societies in China, also to brethren and sisters in Japan and Corea.

Any lurking fear which may have clouded our prospects, at the beginning of 1885, has towards its close been removed, and we go forward in our second year of service, with faith strengthened and hope brightened, seeing that our God has graciously given us to see that our work is not in vain in the Lord.

JAS. DALZIEL.

SHANGHAI, *November 20th*, 1885.

## THE MISSIONARY CONFERENCE.

DEAR DR. GULICK,

This is a mere line to say that I am in favour of 1890 as the better date for our Missionary Conference. Should a debate spring up in connection with the subject, I may trouble you with a letter giving my reasons for the preference. In the mean time, the above will suffice, as you appear at present to be simply wanting an expression of opinion.

I am,

Yours very truly,

G. JOHN.

HANKOW, *Nov. 14th*, 1885.

SHALL THE NEXT GENERAL CONFERENCE OF MISSIONARIES BE HELD IN  
1887 OR 1890?

DEAR SIR,

In response to your invitation for opinions as to the best time for the meeting of the next general conference of missionaries, I beg to lay before you the following thoughts:—

The main object which the promoters of the last General Conference had in view was more unity of action among the Protestant missionaries in China, and the subsidiary ones were: judicious division of the field of labor, co-operation in educational work, amalgamation of small schools, and such like. Only partial success has been the result. In view of this and of the expense necessarily involved in such a gathering—as well as the withdrawal of missionaries for a time from their work—not a few have hesitated in calling another. I frankly confess that I participate greatly in their sentiments; and were it not for the hope of better success this time, and especially the altered circumstances of the country and people I would give my voice in favour of postponement. But in the present critical condition of China I am induced to favour an early meeting; and the reasons which influence me are as follows:—

(1) When we assembled in 1877 we met for the most part as strangers, or known to each other only through correspondence, and naturally were somewhat cautious as to what we would pledge ourselves. But friendships were formed then which have been cemented by years of mutual esteem. We have now confidence in each other; and let us hope that there is thus far greater probability of “giving and taking,” and united action, than ever there was.

(2) As we all feel, China has marvellously changed during these past ten years. There is now a perfect ferment among all classes—especially among the reading, and educated men. The course of Providence has thoroughly aroused them; and they, of course, sway the country. They have seen their boasted power laid low at a blow; and their eyes have been opened to their deficiencies in every respect. Steamers and steam launches entering their inland rivers and lakes; the telegraphic poles stretching across their country; native newspapers penetrating in all directions, and reaching homes near and remote—these and such things force on them the questions: What next? and: What should be done? There is therefore a far wider spirit of enquiry abroad than many suppose. Every coterie of thoughtful men of all grades, in many parts of the Empire, is now discussing the altered circumstances of their country. Surely then we should take time by the forelock and meet to consider the matter while the changes are still in their initial stage, and not defer for another five years by which time China may have settled down into grooves adverse to the highest interests of all.

(3) As Dr. Young Allen has well said, these wars and the consequent action of foreign nations, have thrown China into the hands of Christendom as a ward. All their ideas of supremacy, superiority, and exclusiveness have been upset. They have not only been compelled to acknowledge the equality of outside nations, but our higher civilization. We have written out our Treaties from a Christian standpoint, and required them to acquiesce; we have presented our international laws and commanded their assent. The Chinese have said: "We know nothing about these." Our diplomatists have replied, "so much the worse; these are the laws of Christendom," and virtually have handed the Chinese over to us for information. The Chinese have further enquired, Where is your country? What is its history? What is the character of your government, and what are your resources? They have again been told to go and learn. And they have taken the hint. The Government have wisely employed companies of translators at various important points, not a few of whom are highly educated Christian men; and several native newspapers have been established; but the enlightenment of the Empire as a whole is in fact thrown upon the missionaries. So with science. The Chinese see the ardour with which it is pursued; they witness wonderful inventions and machines and are impressed with them. But our scientists make no explanation. The Chinese again are referred to us. So with the multitude of points of contact between China and the West. The thousand and one new articles that impinge upon them are silent for the most part; all are referred to us. Thus in a most wonderful manner Providence has delivered over China to Christendom as a pupil—a most solemn and also encouraging fact; for if so, then we may feel sure Providence will help us. Surely then we ought not to lag behind.

(4) Though I thus speak, your readers will understand that I have no hope of the permanent elevation of China, except through religious knowledge and the sanctions of religion. And this brings me to another consideration which has had great weight with me, namely—the possibility of so diffusing and permeating China with Divine Truth that the great changes which are inevitable may be effected without bloodshed. The great reason why the Chinese government and officials oppose us is their fear of revolutionary ideas and consequent strife or rebellion. They affirm plainly that Christianity has created wars wherever it has spread. Well, my idea is that China is better prepared than any other country has ever been for the revolution which is as certain to come as the course of the Heavens, and that through the help and blessing of Almighty God it may be accomplished silently and peacefully.

First of all we have a knowledge of the living and True God, almost universal throughout the whole of China, under the name Tien Lau-yeh or Lau Tien-yeh, which requires only to be vivified, amplified, and enforced. Second, we have a code of moral ethics, wonderful for its purity, clearness, comprehensiveness, and of the most far-reaching character; for "the five relationships," and "five constant virtues," only need to be supplemented by a sixth, namely, the relationship between God and, man, and another, virtue



the all-embracing virtue of love to God," to make the code almost perfect. Third, we have a paternal form of Government which in theory, as set forth in their books, has a great many points commanding admiration. Fourth, we have a carefully adjusted governmental organization of a strikingly humane character reaching everywhere. Fifth, as a consequence of their system we have a law abiding people, every man knowing his position, and amenable to the commands of their Government, with little or nothing of the nihilistic element among them. And sixth, their system of ancestral worship demonstrates their universal belief in the continued existence of the soul and in the case of the Emperor and others, of the immortality of the soul. Their ancestral feasts are observed in reality as family reunions where the spirits of the dead mingle with the living. Our duty here also is obvious and we feel sure that the light of definite knowledge which we can impart, poured in upon their vague and misty notions, will ultimately, as it has done in many instances already, dispel the power of this practice and place reverence for ancestors in its proper place. There is thus wonderfully little to overturn in China. Our great duty is *supplementing*. Taoism and Buddhism are only excrescences—not incorporated with the body politic. They are perishing of themselves and not worth refutation.

And here again we have help at hand. There is only one written language, which is intelligible wherever Chinamen are: the *same* printed page—legible in all the provinces and dependencies. Steamers, post and couriers, ready to carry our publications in all directions; the press established at all our chief mission stations.

And further, in addition to all, there is another native Government institution of great importance, to which we may confidently look forward, and for which we should earnestly pray. I refer to their competitive examination system, which stands there as a mighty machine, which can be used any day for the enlightenment of the whole Empire. Were the Government to see fit to add a few questions on foreign science, philosophy, and religion, it could compel every literary man in the Empire, every school master, and every school boy, to buy our books, and study them. This is a grand contingency which is at present forcing itself upon the Government, and to which we may look forward at a comparatively early date.

Thus I think it is possible by careful consultation in conference, and combined action, to pour light through the country, far and near; and new life through all the multitudinous ramifications of their society, so that the roots and stem and branches of their great empire now dry, oh, so dry! but which all point heavenwards, may begin to expand and bud and blossom without any, or few, of those terrible convulsions which have of necessity torn despotic and barbarous systems of government into rags.

Reflection must convince us all that Almighty God has had special regard for this people in their long and unparalleled career. Let us therefore hope and pray that the great Governor of the nations may continue His loving kindness to the end; and so

order Providence that this grand old nation may pass through the last ordeal into newness of life, which still lies before it, peacefully and rapidly. I feel much will depend on the action of the missionaries of the Lord, and it is possible with God's blessing on wise counsels that our poor service may be owned by Him.

Then comes the pressing question of the best means of economically and efficiently creating and training a native ministry, and educating colporteurs and catechists; for upon them we must depend for the extension of the Church of Christ in China.

In conclusion I need not refer to the joys of "reunion"—the old and experienced informing and guiding the young; the young cheering and stimulating the weary and the old—blessings "whose price is above rubies."

In view of all these reasons I am constrained to say, if we are to have a general conference at all, let us have it soon.

The "times" are portentous and do not advocate or favour delay. And as eighteen months, while sufficient, are short enough, may I venture to suggest the names of some of our representative men in different parts of the country to act, as before, as a committee, to make preliminary preparations in regard to papers and procedure; namely: Rev. Dr. Blodget, Peking; Rev. Dr. Nevius, Chefoo; Rev. Griffith John, Hankow; Rev. Dr. Y. J. Allen, Shanghai; Rev. J. L. McKenzie, Swatow; Rev. Ernest Faber, Hongkong, with Dr. Y. J. Allen as convener.

Would it not be well for the various missionary district associations to take this question into consideration at an early date, and report to Dr. Y. J. Allen?

Yours respectfully,

ALEXANDER WILLIAMSON.

SHANGHAI, *November 21st*, 1885.

---

## Echoes from Other Lands.

### THE CHINA INLAND MISSION IN YUNAN.

Mr. Arthur Eason, of Yunan Fu, writes to *China's Millions* for September, as follows, regarding the extreme south-west of China: Our hearts are burdened with a sense of the spiritual need and destitution of the peoples in this land. We have in this province of Yunan a population of probably not less than 5,000,000 souls, including several races. The Chinese portion mostly inhabit the cities and plains; the Lo-lo, Miao-tzi, Pah-i, Ming-kia, and other tribes, inhabit the mountainous districts.

The work of regular evangelization in this province commenced three years ago, when Mrs. Geo. Clarke rented a house at Ta-li Fu, amidst great opposition.

Previously, journeys had been taken in the province, long intervals of time intervening, by Messrs. McCarthy, Cameron, Brounton, and Trench, and by Messrs. Stevenson and Henry Soltan, of this Mission, also by Mr. Wilson, of the National Bible Society of Scotland; about half of the towns of the province were visited. But what is a single passing visit of a missionary, perhaps only staying a day?

The Lo-lo, Miao-tzi, Pah-i, Ming-kia, and other aboriginal tribes, are as yet in this province, totally untouched. Their languages have not yet been acquired, and most of them have to be reduced to writing. The people only imperfectly understand Chinese.

Two years ago the Lord enabled us to rent a small house in this city, the capital of the province, about 250 miles from Ta-li Fu, thus making a second mission station for an area of twice that of England and Wales. Mr. Andrew and myself made several tours in the more central districts. Then Mr. and Mrs. Clarke left the Ta-li Fu station in charge of Mr. Andrew for nine months, and came here; and thus this city had the advantage of their testimony. Then they returned to Ta-li Fu, and the Lord has since called Mrs. Clarke to His own immediate presence.

In January, 1884, I was enabled to come here, accompanied by my wife. The Lord has given us favour with the people, and many have heard of the Saviour of the world. But we are tied on every hand from extending our work, for want of more labourers. Doors are open, but we cannot enter. This year we have been gladdened by the addition of two brethren, one for Ta-li Fu, and the other here.

There are towns not far from here that could be taken up as out-stations, and I have visited a few lately, but we must have more labourers before we can commence regular work in these places.

The people everywhere in Yunan are friendly, notwithstanding the recent war just over the border with the French—not more than 250 miles south of this place. The events in Tong-kin may open a door for us to enter there, and commence work for the Lord, and may also open up a quicker and better route to these parts and enable us to enter among the Eastern Laos. Parts of this province have a lovely climate—very mild and dry, and not excessively hot in summer. For the greater portion of the year we have most glorious sunshine. Climate need not be made an objection for any one desiring to come out here to work for Christ.

#### CHINA AND THE VATICAN.

A writer on this subject in *The Times* of October 4th, makes the following statements, which are of interest at the present stage of negotiations between the Papal and Chinese Authorities:—"There is reason to believe that M. Ferry is as alive to this question as M. de Freycinet, and that the agent who speaks for the latter at the Vatican bears also the assurances of the former. Would the Pope abandon the negotiations with China if the French Prime Minister of the present and of the probable future both gave him an undertaking to relax the enforcement of the laws against the religious orders? This will probably be found to be the bait now being dangled before the eyes of the Vatican authorities. Will they rise to it? If they do, the bad old system must continue in China, and the Pope will have lost a chance which will not occur again in our generation of furthering the gathering-in of China to the fold; but it must not be supposed that things will go on as before in every respect in the unlikely event of the present negotiation falling through. The new spirit which animates the Chinese Foreign Office will treat the pretensions of the missionaries after a very different fashion, and when the local officials feel that they are supported from above, they will make short work of privileges in excess of those strictly granted by treaties. The missionaries are of all nationalities—Germans, Dutch, Belgians, Italians, Spaniards, as well as French—but hitherto the French authorities have protected them all to the exclusion of their proper representatives. There is reason to believe that the Italian Government, and probably also that of Germany, views the Chinese solution of the question with high favour, and no opposition to it is anticipated from any other country."

## Editorial Notes and Missionary News.

### THE CLOSING YEAR.

With this number of the *Chinese Recorder and Missionary Journal* closes its sixteenth volume, and with it ends the first year of the present editor's responsibilities. We have received many words of approval and encouragement, which have been as stimulating as they have been grateful. We heartily thank our many friends for the vigorous aid they have rendered us. Our main embarrassment has come from a plethora of matter! We have still in hand several valuable papers that the authors are waiting with exemplary patience to see in print, and which we hope before long to be able to give to the public.

We would improve this opportunity of again asking all who write for the *Recorder* to remember that our columns are limited, and that short, condensed articles will of necessity have the precedence over those that are longer and more diffuse. In view of the interesting debates that are already begun in our pages, and of others that may soon be opened, we earnestly hope each writer will remember that there are others wishing also to take part in the discussions. Our readers will notice that the Publisher has generously allowed us eight extra pages for December; but this is an accommodation we cannot often ask.

We would also call attention to the advantage it would be to the *Recorder*, if we could receive early notices, in brief sentences, of occurrences of missionary interest taking place in any part of the empire. Our *Echoes from Other Lands* have an interest of their own, but it would often be more satisfactory could we get those facts without waiting to receive the

home journals. For use in China, the statements may well be made in much fewer words than for the public in western lands. Tract Societies, and other publishers of books for Chinese, will increase the knowledge of what is being done in these lines, by kindly sending us specimen copies for *Our Book Table*.

We shall commence the next volume of the *Recorder* with less trepidation than we entered upon the work for 1885, and shall hope, with the kind assistance of our increased, and increasing number of contributors and subscribers, to make it yet more interesting and useful.

### THE MISSIONARY CONFERENCE.

It will be seen, under the head of *Correspondence*, that Dr. Williamson is strongly in favor of meeting in 1887; and we are authorized to state that Rev. Dr. Farnham's judgment is for the same date.

Dr. Nevius says:—"It seems to me that a Conference in ten years ought to be, and would be of great service, if properly conducted. It seems to me also that if measures are taken at once to make the necessary preparations, there is sufficient time to do it, and that it will be easier to unite missionaries in 1887 than a year or two afterwards, as that is the time when it was agreed at the last Conference to have the next one." And Dr. Nevius suggests the appointment of a Committee "to decide whether we are to have a Conference, and if so, to appoint a Committee of Arrangements."

Rev. G. F. Fitch thinks, "That it would be best to stick to the time fixed upon by the last Conference. It seems as if eighteen months should be time enough in which to

make necessary arrangements, and I only fear that if it is put off, eighteen months before the time again agreed upon will find matters no better. These things have to be done under a certain amount of pressure. But if our Shanghai brethren all, or nearly all, vote for deferring, it will hardly seem gracious to impose ourselves on them at that time." Rev. F. Galpin writes:—"I should be in favor of the earlier date, if the Shanghai missionaries are nearly unanimous on the subject; but if the Shanghai brethren are for the most part in favor of a later date, I can see that there would be great difficulty in meeting so early."

Rev. Griffith John pronounces for 1890, and promises his reasons next month, as will be seen on a previous page. Rev. C. W. Mateer, D.D., writes that he prefers the later date. Rev. M. T. Yates, D.D., authorizes us to say that he advises a postponement of the Conference as long certainly as to 1890. Rev. J. W. Lambuth, D.D., and Rev. E. H. Thompson, desire us to state that they also are in favor of deferring the meeting to 1890.

In view of these various expressions, and of the facts of the case, we would make a suggestion which we trust will meet general acceptance. We question whether any better way can be devised for ascertaining the wishes of the missionaries generally, and of executing them, than for the Shanghai Missionary Conference to take the initiative, and appoint a Committee of five or seven representative persons of different sections and missions, who shall first decide when it is best to hold the Conference, and then act as a Committee of Arrangements. We have neither space nor time for further words on the subject, and there seems little need of them, for it is difficult to think of any other plan that will probably have a result as satisfactorily practical.

#### THE OPIUM TREATY WITH ENGLAND.

The success of the Chinese Government in their diplomatic struggle with the English Government regarding the Opium Traffic is, in all probability, a greater triumph than that which terminated their late struggle with France. After about nine years, the so-called "Opium Clause" of the Chefoo Convention, has been carried into effect. During all this time the Chinese have been executing the stipulations of that Convention much to the advantage of the foreign trade, though the English have refused to fulfil their part of the Convention, from fear lest the traffic in this drug would be abridged to the detriment of the Government of India. Matters stood thus at a dead-lock from September 13th, 1876, to January 31st, 1883, when Earl Granville reopened the discussion of the question with the Chinese Minister, Marquis Tsêng; upon which the Marquis proposed a uniform tariff duty of eighty taels in addition to the original thirty taels, which should exempt the drug from all further taxation at *li-kin* barriers while in transit. To this Earl Granville on the 27th of April, 1883, assented in part, but would not agree to more than seventy taels.

The matter was referred to Peking, and September 27th, 1884, the reply was made that the Chinese Government firmly adhered to their own proposed rate of taxation, and moreover could not allow that the opium should be considered British property after leaving a port for the interior, though otherwise accepting the conditions made by the British Government; and it boldly drew attention to the fact that according to Article xlvii of the Tientsin Treaty, the Chinese Government "are empowered to raise the tax on opium to any figure they may think proper as soon as the drug shall

have passed into Chinese hands," and that "they really have the power of fixing the *li-kin* on opium at 80 taels, and of requiring it to be paid simultaneously with the import duty, without having negotiations with the Treaty Powers on the subject." They however "readily admit the advantage which they would derive from a definite understanding being arrived at with her Majesty's Government on the subject of the simultaneous payment to the Maritime Customs of the import and *li-kin* duties," and they further say:—"The Earl of Elgin based his application for opium being admitted to the Tariff, on the consideration of the debasing effects on the people produced by the smuggling which arose from its being considered as contraband, and it is with a view to still further reduce these evils, as well as to protect the revenue, that the Imperial Government now desire to have the import and *li-kin* duties paid together."

On the 9th of February, of this year, Earl Granville accepted the conditions proposed by the Chinese Government, by which they guaranteed that, in view of the consolidated levy of one hundred and ten taels, all *li-kin* barriers should be removed, carefully stipulating however, "that where any license or retail duty is imposed on opium after its arrival at the place where it is intended to be consumed, such duty should be at the same rate, value for value, on foreign as on native opium, and that in calculating the selling price of the former, the amount of duty paid at the port should be deducted;" and also making provision for a termination of the agreement, "at any time if the internal *li-kin* upon opium is not effectually abolished."

On the 18th of July, 1885, the "Agreement" was formally signed by the Marquis of Salisbury and Marquis Ts'eng, with the written understanding that unless the other

Treaty Powers conform to the article, it shall be competent for England to withdraw from it. The arrangement is to come into operation six months from its signature, and is to remain binding for four years, "after the expiration of which period, either Government may at any time give twelve months' notice of its desire to terminate it, and such notice being given it shall terminate accordingly;" and the Government of "Great Britain shall have the right to terminate the same at any time should the transit certificate be found not to confer on the opium complete exemption from all taxation whatsoever whilst being carried from the port of entry to the place of consumption in the interior."

In some respects, this treaty is on the part of the Chinese a desertion of the highest moral attitude toward the obnoxious drug; but, in view of the attitude of the English, it is the highest ground that was practicable. It is evident that the British Government would not have permitted the Chinese to have put any greater obstructions upon the trade which they have so long and so consistently fostered, in ways that certainly do not heighten our admiration, even when they do not rouse our indignation. It was with difficulty the British Government seems to have brought itself to accord as much as it has. There was indeed no threat even of war—no intimation of gun-boats—but the fear lest the opium traffic should be too much restricted, was apparent in all the preliminary correspondence, and in the very form of the treaty itself. The Chinese Government have shown great good sense in securing all they could, and are to be congratulated on having conducted the negotiations to so practical an issue. They have asserted, and have obtained, the right, after the opium has once paid its hundred and ten taels of duty, and reached its various places of consumption, to



treat it as they may think best to treat the opium of native production. If now there is moral strength enough left, nothing hinders from all but prohibitive local licenses being imposed upon all kinds of opium. It is to be feared that the moral force will prove deficient; but it is very manifest that the right has been successfully asserted.

The friends of China who have carried on so active an agitation in England against England's position regarding opium, are to be congratulated; for without such agitation it is not at all probable that England would have conceded as much as she has to China. Let them rejoice in thus much of success, and take courage to continue their still much needed agitations. The Society for the Suppression of the Opium Trade, has still much to do, before the trade in opium shall be suppressed. And the Chinese should now be in every way urged to improve the position they have secured. They should see that a tremendous responsibility now devolves on themselves to show their real sentiments on the subject. If their desire for revenue should induce them to foster the trade, or should even weaken their opposition to it now it is entirely within their power, upon themselves will rest the blame.

#### MISCELLANEOUS ITEMS.

Rev. W. R. Lambuth, M.D., will spend the winter in Peking on account of Mrs. Lambuth's health; and it is very possible, we understand, that he may remain there permanently in connection with the Methodist Mission North. What is Soochow's loss, will be gain for others.

We are happy to welcome Rev. Dr. Williamson back again to China. We learn from him that he expects to spend his winters in Shanghai, and his summers in Chefoo. Now that Chefoo is in telegraphic communication with Shanghai, Dr.

Williamson's superintendence of his Tract Society work, which will have its centre in Shanghai, will be less affected by a partial residence in Chefoo than it might otherwise be.

Prince Min, the nephew of the Korean King, who received a number of very serious wounds last spring, when several of the highest officials of Korea were assassinated in the palace, has recently passed through Shanghai, on his way to Europe and America, where he expects to spend several years in the study of western institutions. Rev. C. A. Stanley accompanies him as far as England, to assist him in securing a comfortable home while resident in England.

Several Annual Meetings of Missions in China have lately taken place from which we have received no reports. We would respectfully remind the members of those missions that their brethren of other missions will be much pleased, through our columns to learn a few of the salient facts regarding their last year's work. We are all so essentially one, that what affects and interests a part interests all, and those who take the trouble to report to *The Recorder* may be sure of the thanks of their fellow workers of other missions.

Another of the veterans of the Missionary Work is about to retire from it for needed rest in the home lands. After thirty-eight years, Rev. R. Lechler returns to Germany *via* Honolulu. By the invitation of his many Chinese parishioners on the Sandwich Islands, he will pay them a visit, which will without doubt do both him and them much good. It will be seen from the article on a preceding page, that Mr. Lechler is not of those who have any doubt whether China needs the humiliating and ennobling influence of Christianity; and it is equally certain that he is not of those who query whether Christianity has won any trophies in China. Many

in China and on the Sandwich Is. will rise up and call him and his missionary associates blessed.

A letter from Bishop Camelkeke, of October 25th, published in the *Straits' Times*, gives the losses sustained by the Roman Catholic Mission of Eastern Cochin China, as follows:—Murdered; 9 French missionaries, 7 native priests, 60 catechists, 270 Anamite nuns, and about 24,000 converts. Burned down; 266 churches, 17 orphanages, 10 convents, 4 agricultural schools, 2 seminaries, 1 printing office, and 1 Bishop's house quite new and not yet inaugurated.

On the 13th of October the Ven. Archdeacon Moule read a paper of Reminiscences of Twenty-five Years, before the Shanghai Debating Society. As full extracts from it have been published in our secular papers, we need not more than refer to its many interesting notes of the days of the Taiping Rebellion, and of sundry amusing experiences in rural China. Nothing from Archdeacon Moule's pen but is graceful, interesting, and profiting.

#### SCHOOLS ON THE JALOO, OR YALOO, RIVER.

From the Rev. J. W. Macintyre, of the U. P. Mission, we learn of two schools on the banks of the Jaloo River some ten days' journey from Newchwang. "The schools are conducted on the principle that we pay the teacher's wages, and the members find house accommodations and all else. For two years a single family has supported a school for boys, at their own cost, but I like to have the control of the teacher, and this year he is on mission pay, while all else is found by the family, though only half or so of the pupils in any way belong to them. We have now started a girls' school, under the supervision of the same family, and there, in a remote valley divided by the Jaloo from Corea, we have

a young married woman, of my wife's teaching, acting as teacher. I examined seven girls, two of them seventeen years of age, and the rest from thirteen down to eight, and we have now nine on the roll. I was much pleased with what I saw, and feel sure the adventure will pull through. The family in question is altogether right-minded, and the old gentleman himself is simply an enthusiast, so we have not the Chinaman's disease to contend with. The twenty members there will this year contribute sufficient to pay an evangelist to work among them."

#### REPORTS OF HOSPITALS.

Dr. Dugald Christie's first Report of his Dispensary work in Mookden, for two years ending June 30th, 1885, tells of 12,243 cases having been treated, 201 of which were surgical operations. Eye diseases, as elsewhere in China, form a large proportion of the cases treated. Opium smoking is very common all over the province. Treatment of opium smokers as out-patients, has not been satisfactory; and of those treated by gradually diminished doses of opium, or its alkaloid, Dr. Christie knows of none in which a complete cure has been effected. An Opium Refuge is necessary, and we cannot but hope that Dr. Christie's modest statement of the need for a Hospital will bring him more than the sum of about £800 which he names as required. Fourteen have been baptized as the first-fruits of this Medical Mission, and there is reason to believe that many others have been convinced of the truth of Christianity.

We have also received the Seventeenth Annual Report of St. Luke's Hospital of the American Episcopal Mission, Shanghai, under the superintendence of Dr. H. W. Boone, with whom Dr. E. M. Griffith of the same mission is now associated. The number of patients

treated the last year was 22,209 of whom 315 are reported as foreigners. There were 583 minor operations in the out-patient department; and 2,541 are reported as having obtained medical relief at seven different out-stations. In the wards of the Hospital itself, 462 medical cases were treated, and 124 surgical cases. The Rev. Mr. Tsn acts daily as Chaplain; several other ministerial members of the mission have also visited the patients; and Miss Purple has met a class of Chinese women assisted by native Christian ladies, members of the Church in Hongkew. A grant of 505 Taels is acknowledged from the Municipal Council, 73 from the Tountai, 29 from the City Magistrate, 88 from the Mixed Court, 179 from Chinese, 868 from Foreigners, and 359 from the fees of Patients.

#### A CHINESE MISSION TO COREA.

On the 11th of November, Rev. J. R. Wolfe, of the Church Missionary Society, sailed from Shanghai for Corea, taking with him two Chinese who are sent out by the Foochow Church, with the hope of entering Corea as missionaries. This is a fruit of the reports Mr. Wolfe brought back a year since from that hitherto isolated land. The purpose is that it shall be a thoroughly Chinese mission. It is not dependent upon the Church Missionary Society, either for men or funds. Mr. Ah Hok, the wealthy and generous Chinese Methodist, who a few years since gave \$10,000 to the Anglo Chinese College at Foochow, and more recently \$1,000 to a Church of the London Missionary Society at Hongkong, has given \$1,000 to this Korean mission of the Church Missionary Christians, and himself accompanies Mr. Wolfe, to take part in the settlement of the two Chinese missionaries, who are, if the doors open, to be left alone at some point in Corea not yet determined. The best of wishes,

and many prayers, will follow this very interesting Chinese Foreign Missionary enterprise.

#### FOOCHOW M. E. CONFERENCE.

[From a Correspondent.]

The ninth session of the Foochow Methodist Conference, recently held, was a pleasant and profitable occasion. The Conference, composed of 48 ordained men five of whom are foreign missionaries, and 15 preachers on trial and unordained members, assembled at Tieng-ang Tong, October 16th, 1885, and the organization was effected by the election of Rev. N. J. Plumb, President; Rev. F. Ohlinger, English Secretary; and two Chinese Secretaries.

The Conference lasted nearly a week. The forenoons were devoted to business, consisting chiefly of examination of the character of the preachers, hearing the reports of Committees on various subjects, &c. The afternoons and evenings were given chiefly to sermons, and the discussion of various important subjects.

A prayer meeting was held each morning at 8.30 and the sessions were opened at 9 o'clock, with religious exercises.

The Conference Sermon, on Wednesday evening, was preached by Rev. J. H. Worley, transferred from the Central China Mission one year ago. His subject was, the power of the Holy Spirit as shown by its effects upon the apostles. The speaker's fluency in the Foochow dialect, considering the short time he has been here, was a pleasant surprise to all.

At 10.30 A.M., Sabbath day, Rev. G. B. Smyth preached, through an interpreter, a sermon of great power, which produced a profound impression upon the very large audience assembled. His subject was St. Paul; his life and work, and the causes which produced such marvelous results.

In the evening of the same day Rev. Sia Sok Ong, preached the Conference Missionary Sermon.

The interesting subjects discussed on various occasions were, *Church Building, Education, Sabbath Observance, Wine and Opium, Sabbath Schools, and Self Support.*

The matter of native support of the pastors is one of vital importance and elicited much discussion, and the suggestion of various plans for its accomplishment. The statistics given at the close of the Conference indicate decided progress in this matter, for which we have reason to be truly thankful. The amount contributed for Church Building is also much larger than during the previous year.

There has also been an increase of ninety members. The following is a brief Summary of the most important statistics;—

Ordained Preachers (including five foreign missionaries) ...	48
Unordained preachers ...	15
Members ... ..	1868
Probationers ... ..	889
Adults baptized ... ..	210
Children baptized ... ..	101
Contributions:—	
Missionary Money ...	\$ 168.72
Support of Native Past.	778.19
Church Building ...	1031.32
Other purposes ...	198.57
	<hr/>
	\$ 2179.80

#### THE NINGPO PRESBYTERY.

[From a Correspondent.]

The Presbytery of Ningpo connected with the American Presbyterian Church, met in Hangchow October 23rd, 1885. The meeting was a sad one owing to the sudden death of Rev. John Butler, who was on his way to attend the meeting, and was to have taken a prominent part. The following resolutions were passed:—Whereas, It

hath pleased Almighty God to remove from us by death, the Rev. John Butler, a member of this Presbytery; therefore, Resolved:—

(1) That, while we deeply mourn the loss of our beloved brother, we meekly acquiesce in Our Heavenly Father's will.

(2) That we hereby record our high appreciation of our deceased brother's valuable labors for the cause of Christ in the bounds of this Presbytery.

(3) That we ever strive to imitate the example of faithfulness and earnestness he has left us.

(4) That we as a Presbytery humbly and meekly receive this chastening from our Heavenly Father's hand, and consecrate ourselves more entirely to his service.

(5) That we assure the sorrowing widow of our heartfelt sympathy and earnest prayers to God in her behalf.

The reports of work done during the year were unusually encouraging. Not a little itinerating has been done, and the message preached was received with favor by an unusual number. Sixty-three Communicants were added during the year, the largest number for many years. The largest number added to any one church was seventeen; second largest, thirteen. Contributions for the year, \$745. A church has recently been organized in Tong-Yiang with seventy-four members. There are now twelve churches under the care of this Presbytery, having a total of six hundred and eighty-two members. The Presbytery as a body consists of ten native ministers, nine native elders, and four foreign ministers.

A committee of two native ministers having been at work for three years on the subject of marriage customs, reported at this meeting thirteen articles, the publication of which we are obliged to postpone to the next number of *The Recorder*.

## Diary of Events in the Far East.

October, 1885.

6th.—In the Tsing Yuen district, eighty miles from Canton, a mat theatre burned with loss of 173 lives.

10th.—The French reported to have decided to confine their occupation to the Red River Delta, and to send the troops not needed to France or Madagascar.

16th.—Mr. Von Mollendorf decorated at Seoul, by the Russian Consul-General, with the order of St. Anne.

21st.—A meeting in the Archbishop of Manila's palace, to raise money for a new man-of-war, to augment the fleet in the archipelago.

24th.—A very destructive fire in Manila.

25th.—The Korean Prince Min, arrives at Shanghai, en route for Europe and America.

27th.—Memorial from the Chinese Imperial Resident in Thibet, asking for assistance in favor of the expelled Deb Rajah of Bhutan.

28th.—A Chinaman engaged in smuggling opium killed, at Canton, by a Portuguese employed by the Chinese Government.

The Weising Lottery Farm of Macao let for \$3,000 a month, to be increased to \$20,833, when the lottery shall be discontinued in Canton.

November, 1885.

3rd.—H. E. the Minister of Foreign Affairs, and Countess Inouye, give a banquet in Tokio to nearly all the foreign residents of Tokio and Yokohama, to commemorate the Mikado's Birth-day.

6th.—A very severe typhoon on the Philippine Is.—A terrible fire at Itoilo.

9th.—A Chinese Imperial Decree directs that the sewerage and waterways of Peking, in view of their neglect for many years, be carefully investigated.

24th.—Degradation by Imperial Decree of Li Feng-pao, the late Chinese Minister to Germany.

## Missionary Journal.

### Births, Marriages & Deaths.

#### BIRTHS.

At Chinkiang, October 26th, the wife of Mr. ROBERT BURNET, Agent National Bible Society Scotland, of a son.

#### MARRIAGES.

At Foochow, November 5th, Rev. CHARLES HARTWELL and Mrs. H. LOUISA PEET.

#### DEATHS.

At Woodbury, Conn., U.S.A., September 18th, Rose, wife of the Rev. ROBERT NELSON, D.D., for many years a member of the American Episcopal Mission in Shanghai.

At Chuntu, Szechuan, October 12th, Mrs. J. H. RILEY, of China Inland Mission.

### Arrivals and Departures.

#### ARRIVALS.

At Shanghai, October 29th, H. T. WHITNEY, M.D., wife and three children, for A.B.C.F.M. Mission, Foochow.

At Shanghai, October 29th, Rev. E. E. Aiken, for A.B.C.F.M. Mission, Peking.

At Shanghai, October 27th, Miss AGNES BROWN, Miss A. A. LE BRUN, Miss J. STEVENS, and Miss M. J. WEBB, for China Inland Mission.

At Shanghai, November 11th, Rev. A. WILLIAMSON, LL.D., wife and two children, and Mr. GILBERT MCINTOSH, of the Book and Tract Society of China.

At Shanghai, November 18th, Mr. Wm. ARTHUR CORNABY, for Wesleyan Mission, Hankow, Central China.

At Shanghai, November 19th, Miss L. RANKIN and Miss LAMBUTH, of the Methodist Mission South.

At Shanghai, November 24th, A. McD. WESTWATER, M.D., wife and child, of United Presbyterian Church Scotland, Chefoo.

#### DEPARTURES.

From Shanghai, November 12th, Messrs. J. J. COULTHARD, and A. W. SAMBROOK, of China Inland Mission, for England.

5.]

in  
by  
ese

cao  
sed  
be

ign  
e a  
the  
ko-  
lo's

the  
ilo.  
cree  
ter-  
lect  
esti-

erial  
late

r. E.  
Pe-

Miss  
RUN,  
EBB,

Rev.  
two  
OSH,  
y of

Mr.  
eyan

Miss  
f the

, A.  
and  
urch

12th,  
L. W.  
ession,